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Le guide est destiné aux professeurs d'enseignement moral et religieux des écoles protestantes qui enseignent en première année du primaire. Il comprend six sections. La première sert d'introduction au guide et explique son utilisation. La deuxième section indique comment le programme a été conçu pour être adapté aux étapes du développement moral, social, intellectuel et religieux d'enfants de six ans. On présente, en troisième partie, une brève description de l'approche à prendre par le professeur; on y décrit succinctement les buts des trois modules: l'histoire judéo-chrétienne; la célébration et les responsabilités sociales et personnelles. On présente dans la quatrième partie diverses méthodes d'enseignement adaptées à des enfants de six ans; on fait également quelques suggestions pour l'organisation d'activités en classe. La cinquième section comprend des plans de cours pour chacun des sujets à traiter en première année. La dernière section traite de l'évaluation des apprentissages et des attitudes des élèves.

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Curriculum Guide

ELEMENTARY SCHOOL

PROTESTANT MORAL AND RELIGIOUS EDUCATION

LEVEL 1

Québec

EDUQ 8870424

Curriculum Guide

ELEMENTARY SCHOOL

PROTESTANT MORAL AND RELIGIOUS EDUCATION

LEVEL 1

Direction de l'enseignement protestant

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of the Conseil supérieur
de l'éducation, July 1982

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Anna Marshall	*Protestant School Board of Greater Montréal*
Carol Nurse	*Protestant School Board of Greater Montréal*

Edited by: Leigh Coffin **Châteauguay Valley Regional School Board**

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Section 1

INTRODUCTION TO THE CURRICULUM GUIDE

INTRODUCTION

The **Curriculum Guide** is a support document designed for the use of teachers of Moral and Religious Education in the Protestant elementary schools of Québec. Its use is optional. The lesson outlines, based on the content of the official programme*, suggest teaching strategies and activities which are considered appropriate for children of the primary grades.

The general intent of the guide is not only to suggest pedagogical approaches which are appropriate to the content and to the age of the learner, but also to encourage creativity, so that the teacher may be assisted in designing teaching strategies which are most appropriate for his or her particular group of students. The appendices and bibliographies complement the lesson outlines of each module.

This guide is specifically designed to be used with six-year-old students, that is to say, students who are in the first year of the elementary school in the Protestant sector.

The curriculum guide for the Level One programme in Moral and Religious Education consists of six sections.

Section One provides a general introduction to the guide, and an explanation of its use.

Section Two describes the developmental nature of the programme, showing the manner in which the programme is developed to conform to the stages of moral, social, intellectual and faith development of the child. A summary of the theories of Erikson, Piaget, Kohlberg and Fowler forms the background for this description.

Section Three provides a brief description of the approach to be taken by the teacher. The aims of each of the three components of the programme are outlined.

In Section Four consideration is given to the methods which are appropriate to this age level. A listing of various methods, with a brief description of each, is provided, and suggestions for class management of activities peculiar to the primary Moral and Religious Education programme are made.

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* Gouvernement du Québec, Ministère de l'Education, Direction de l'enseignement protestant, Elementary School Curriculum, **Protestant Moral and Religious Education**, Level 1, Code No. 65-1100A.

Section Five contains suggested lesson plans for each of the items listed in the content of the Level One programme. Appendices containing background information for the teacher, illustrations, descriptions of teaching strategies and other aids to teaching are included in this section. Also included are bibliographies which are recommended for the use of the teacher.

The final section of the guide deals with measurement and evaluation. Consideration is given to evaluation of both the cognitive and affective elements of the programme, to evaluation of student work and to the subject of reporting to parents.

Section 2

CHILDHOOD DEVELOPMENT: IMPLICATIONS FOR MORAL AND RELIGIOUS EDUCATION

INTRODUCTION

That the young child who enters school at the age of six is developing physically is patently obvious. Equally obvious is the fact that the teacher's understanding of this development must be an important factor in decisions concerning methodology and classroom management. Less inevitable, less obvious, and therefore perhaps of still greater significance for the teacher, is the fact that the six-year-old is also developing socially, morally and religiously. Contributing to the development of the child in these dimensions constitutes one of the fundamental aims of education*, and is therefore an implicit part of the normal function of every teacher. Indeed, it constitutes an important part of the function of all who share in the responsibility of structuring the learning environment which we call the school. The Moral and Religious Education teacher has the particular responsibility to address the terminal and intermediate objectives of that area of the curriculum which is intended to contribute in a very explicit manner to the social, moral and religious maturity of the child.

Recent and current work in developmental psychology has provided the most influential theoretical foundation for this section. Erikson, Piaget, Kohlberg and Fowler have been chosen as representative of the type of thinking which has inspired, to a large extent, the methodology recommended in this curriculum guide. A very brief summary of their theories follows. It is intended as a handy reference for teachers and other school personnel. It is also hoped that parents will find it useful as a partial rationale for the nature of the activities in which their children are involved.

Any summary of the work of these men runs the very real risk of being woefully inadequate. We can only hope that our efforts have not done them an injustice.

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* **The Schools of Québec, Policy Statement and Plan of Action**, 1979. Page 28.

Part I — AN OVERVIEW OF DEVELOPMENTAL THEORY

Erik Erikson — **Stages of Psychosocial Development**

As the developing person becomes a part of the social structure, he begins to evolve a sense of his own identity and personhood. Development of this 'sense of self' is not achieved without some type of conflict. The conflict which the person experiences is between opposing emotions that may accompany his attempts to define his sense of self more clearly. This type of conflict can be a very creative part of the process of maturing. It should not be thought of as destructive, but rather as a natural consequence of the process of constructing an identity.

Erikson, by means of clinical interviews with persons of all ages, found that there appeared to be common emotional experiences associated with the development of personality and self. His studies delineate eight psychosocial phases and the corresponding affective conflicts that individuals seem to face as they develop. Erikson believed that satisfactory resolution of these conflicts enhance one's feelings of achievement and adequacy. As the individual incorporates these feelings into his sense of self, he becomes able to face the next phase. If the conflict is not resolved, however, the person does not seem to have the tools to cope with the conflict of the next phase.

Erickson's eight Psychosocial Developments and Conflicts:

- Sense of trust that develops out of the conflict of trust versus mistrust
- Sense of autonomy that develops out of the conflict of autonomy versus doubt and shame
- Sense of initiative that develops out of a conflict of initiative versus guilt
- Sense of duty and accomplishment that results from the conflict between industry and inferiority
- Sense of identity that develops out of a conflict of identity versus role confusion
- Sense of intimacy that develops out of a conflict between intimacy and isolation
- Sense of parental caring that develops out of a conflict of generation versus stagnation
- Sense of integrity that develops out of the conflict between integrity and despair

Most likely the child of four or five has already developed the sense of trust and autonomy. During the first year of life the child will probably discover that his basic needs of food and nurturing are being met. Developing motor skills, such as grasping and sitting up, enable him to trust his own body. All of these things combine to give the child an intuitive trust. He can rely upon the world to be consistent and predictable.

It is probably during the second year of life that the child begins to assert his own individuality. Physiologically he is developing muscular coordination, enabling him to walk, talk and manipulate objects. These physiological changes allow him to become more self-reliant. He is still dependent upon the help of others in satisfying his needs. These psychosocial developments occur, in many cases, prior to the child's entering school but there are other psychosocial changes that are occurring primarily during the school years.

In the elementary levels, we may observe the development of a sense of initiative, duty, accomplishment and the beginnings of a sense of identity.

The youth in secondary school develops a sense of identity and a growing sense of intimacy and parental nurturing. The initial phase of a sense of integrity may also be seen to be evolving during later adolescence.

Jean Piaget — Cognitive Development

Cognitive development refers generally to changes in thinking abilities. These changes occur as a result of the interaction of outside stimulation with ideas the child already has (inside structures of knowledge). The interaction itself is very much limited by the physical state of the brain, that is, its anatomical structure and growth. The physical changes occurring within the brain itself are not the only developments. Thinking skills, like all skills, improve with practice and build upon each other. As the child accumulates more experiences, it becomes necessary for him to organize his ideas. Piaget noted that children seem to progress through systematic stages of thought organization.

Piaget refers to the very early period of thought organization as the "sensory motor stage of mental development". At this time the individual is thought to know the world in terms of what he can do to the world. Through differentiation and interaction the person develops better ways of organizing his thinking.

As growth continues, the child becomes able to represent his world symbolically to himself. The earliest forms of this new ability may be seen in the child's imitative play. At about the age of two, Piaget says, the child has entered the preoperational stage of development. Preoperational thinking is characterized by the systems of language, action and perception that are somewhat disconnected, probably for neurological reasons. As the child becomes older and better able to coordinate his ideas, he enters what Piaget calls the concrete operational phase of development.

At that time (about age eight), the child becomes more logically oriented. He becomes more skillful in using principles and rules and enjoys exercising these new abilities.

By the age of twelve, the child may be moving into the formal operational stage. Here he is able to separate his logical abilities from any concrete manipulation of objects. As Piaget says, "thought takes wings".

Piaget's Observations of Children's View of Rules

Piaget analyzed children's verbal attitudes towards game rules. During his clinical interviews he observed that the children's reasoning about game rules fell into two distinct categories that were closely associated with the cognitive development of the children.

He believed that all morality consists of a system of rules and the essence of all morality is to be sought for in the respect which the individual acquires for these rules. He believed that cognitive factors were crucial ingredients of morality. Moral judgments, he felt, decide and guide personal actions; with moral judgments, he believed, we evaluate our own and others' decisions and behaviours.

The views often expressed by the younger children, aged six to ten, were of what he called a heteronomous perspective. The children in this age range were often observed to have a view of rules as unchangeable and absolute. They tended to believe in immanent justice and did not consider the role of intent in deciding the wrongness of an action. According to many of the children, wrong was that which was forbidden, and what was forbidden was decided by an adult.

Older children in his test group, aged ten to twelve, tended to have a different view of rules. These children tended to see rules as flexible and decided upon by a group. They expressed an understanding of justice as determined by responsibility to the group. The intention behind an act was an important consideration in determining the punishment. Retribution and reciprocity seemed to be the basis of their understanding of justice. Older children tended to express more of an allegiance to the principles of equality and equity. Piaget called this the beginning of the autonomous stage of reasoning about rules.

Lawrence Kohlberg —
Theory of Moral Reasoning

Kohlberg has conducted studies of people's moral reasoning. In his studies he was not concerned with moral behaviour but rather with the reasons for a particular moral action. Kohlberg presented his subjects with stories (dilemmas) that contained competing principles. Later, after much data collection, he was able to organize the answers to such dilemmas into principles, issues and criterion judgments that the subjects tended to allude to in their reasoning about the dilemmas. Having constructed a framework for analysing his data, he noted that his observation fell into patterns. These patterns of moral reasoning seemed to reflect changes in one's social and cognitive perspective. Cognitive and social developments seemed to be necessary, but not sufficient, conditions for the development of moral reasoning.

Kohlberg felt that the subjects were using an organizing principle to order their reasoning about moral issues. Justice seemed to be the principle that they used. Kohlberg noted that the observations could be divided into six stages of reasoning about justice. Each stage seemed to represent a more adequate perception of the social system and an ability to think more abstractly. Each stage also seemed to indicate a different perspective of groups and one's relationship to the group.

The six stages of moral reasoning that Kohlberg outlined were divided into three levels, two at each level:

Preconventional
— Punishment-Obedience Orientation
— Instrumental-Relativist Orientation

Conventional
— Interpersonal-Concordance Orientation
— Societal-Maintenance Orientation

Post-Conventional
— Contract-Legalistic Orientation
— Universal Ethical-Principled
Orientation

James Fowler —
Stages of Faith Reasoning

Fowler is also a structural developmentalist. He concentrates on structures or operations of human thought and belief. A structuralist tries to define the patterns the mind employs in constructing ideas, concepts and beliefs. A developmentalist is concerned with human development, how it progresses and forms uniform patterns or structural stages. Stages are often described as invariant and building upon one another. Fowler has conducted studies aimed at finding the patterns of 'faith-knowing' that a person uses. Faith-knowing, according to Fowler, is similar to other forms of knowing, in that there are many variables that affect the outcome, and there is a developmental evolution of this knowing for each person.

According to Fowler, 'faith' is a verb. It is a way of knowing or interpreting the relationship of a person or community to those sources of power and values which influence lives, but are not subject to personal control. In other words, it is one's orientation of thinking about life ultimates. Many people probably think of stages in faith-knowing as stages in faith development, but this is not what Fowler has in mind. Faith-knowing has a wider meaning than religious faith. It refers to all questions regarding life ultimates.

From his many interviews with persons of all ages, Fowler came up with six provisional stages of faith-knowing:

— The Intuitive-Projective Faith

— The Mystic-Literal Faith

— The Synthetic-Conventional Faith

— The Individuating-Reflexive Faith

— The Paradoxical-Consolidative Faith

— The Universalizing Faith

These stages are heuristic lenses or filters through which one may look at a person's organization of his understanding of his relationship to life ultimates.

Part II — DEVELOPMENT DURING CHILDHOOD

Psychological Aspects of Childhood Growth

During the early years the child experiences further evolution of 'self' and the sense of initiative, duty and accomplishment. In early childhood the child seeks to discover how much he can do for himself. He observes and imitates the actions of adults around him. At no other time does the individual learn so willingly or feel so important as he shares in the obligations and achievements of others. The child engages increasingly in real tasks that are socially functional. He is learning new skills and abilities, and has a need to make real achievements in accordance with these abilities.

Moral Development and Values

In childhood, the person progresses from a heteronomous perspective, in which rules are looked upon as sacred and therefore to be obeyed, to an autonomous perspective in which rules are seen as ways of interacting which have been mutually agreed upon. There is a change observed in moral reasoning. It progresses from the preconventional stage, in which the subject behaves in order to avoid punishment, or for his own gratification, to the conventional stage in which maintaining social order is the prime reason for good behaviour. Rules, especially in the younger child, are viewed as sacred and unchangeable but in later childhood this gives way to a view of some rules as mutually agreed upon and thus subject to change by the group.

Social Development

As the child becomes increasingly aware of his self as a separate and unique person, he also grows in the need to feel a sense of belonging. The child is engaging in real tasks that are socially useful, but he is unable to effectively take the role of others. His interaction with them is largely a matter of moment-to-moment parallel behaviour as opposed to interpreting their inner feelings. At this time there is little consistent awareness of one's difference from other persons, but the sense of sexual and social identity is forming. In later childhood the child begins to cooperate and interact with others as he begins to take his own place in a group. The child is more capable of handling social roles and responsibilities. Later still, cognitive and social maturity develops to a point at which the child is able not only to take the role of another but also to see his own actions from the perspective of others in his group.

Religious Development

The young child views the world with a tremendous sense of awe and wonder. In his life-long search for identity and community he engages in 'faithing' or in the structuring of a world-view which responds to the basic identity questions of 'Who am I?' 'Where do I come from?' and 'Where am I going?'. The answers he provides to these questions, whether consciously or unconsciously, constitute an essential element of his religious development. The faith reasoning of the young child is thus a necessary mixture of trusting and relying on the views held by others while at the same time attempting to construct an adequate world-view. At this age level it is the family that provides the most important models and sanctions for the form and content of faith reasoning.

Part III -- IMPLICATIONS FOR TEACHERS OF MORAL AND RELIGIOUS EDUCATION

Structural developmental theories have formed the basis of much of the work on moral and religious development. The developing person is seen to pass through a series of sequentially invariant stages, each dependent upon the previous stage, but not necessarily in a synchronization with chronological age. Most of these theories share a point in common: the belief that individuals are particularly helped to develop by social and cognitive interaction with persons whose cognitive, affective or social perspective is one stage immediately beyond their own.

The elementary school child is developing from preoperational to full operational concrete thought. This fact is significant if one is considering the form and type of teaching materials that will stimulate the child. In early elementary levels the child needs to be physically involved in the learning process. Symbolic play, dress-up activities and imitating games work well towards developing the child's ability to role-play. The use of pictures, stories and art is particularly significant during this period since the child is sensitive to ideas transmitted through physical activities. In later elementary grades, the child is most likely to manifest concrete operational thought. There is an innate interest in systems and rules. The child is developing principles of thought but is still dependent upon the manipulation of concrete materials. Children at this age want to know the 'why' of everything. Their questions need to be addressed and answered, but this should be done in as clear and concrete a fashion as possible.

Modelling is of particular importance for children at the elementary school levels. To facilitate the development from heteronomous to autonomous reasoning the child needs to be encouraged to seek out the reason for the rules. How classroom discipline is handled is of particular significance in this regard. Explaining rules to the children in a clear and concise fashion can foster better understanding and facilitate the development of responsibility within the class. Stressing the 'why' of a rule encourages the child to think through a particular behaviour and become aware of its effects upon others. By encouraging cooperation, thinking about others and thinking before acting, the teacher can assist the child to develop an autonomous view of rules. The teacher's example of fairness and equality of treatment is important at this stage of development.

For the most part, discussions involving moral issues should be kept for later elementary grades since earlier grade children often do not have the cognitive capacity to reason through many of the abstract principles commonly involved in such dilemmas. If one does choose to use moral discussion as a teaching technique, care should be given to the selection of the topics involved. Some children may find certain subjects particularly sensitive and be unable to deal with them on either an emotional or cognitive level, or both.

In the elementary grades it is possible to facilitate the development of moral reasoning without extensive moral discussions. This can be achieved again by modelling, with emphasis upon responsibility for one's actions in a group situation. The teacher can encourage the students not only to consider the physical consequences of their action upon themselves, but also to talk about how they feel when something happens to them at the hands of someone else. Activities that emphasize group cooperation and role assignment can assist the child in this development of an interpersonal concordance view of moral reasoning. The teacher need not be too concerned with being all things to all students since the students themselves can provide cognitive and social stimulation for each other by means of activities that emphasize interaction.

During the course of all these activities it is important to note that at no other time is the child more willing to learn. His natural sense of discovery should not be channelled too early. Activities such as playing or listening to music, drawing, painting, dancing and mime are all effective ways of encouraging the child to express the sense of awe and wonder with which he approaches the world at this age.

Section 3

APPROACH TO THE TEACHING OF MORAL AND RELIGIOUS EDUCATION — LEVEL ONE

APPROACH

A cursory examination of the Level One programme in Moral and Religious Education will reveal that it consists of three major components or modules. The first of these is the **Judaeo-Christian Story** module, the second is the **Celebration** module and the third module is called **Relationships.** These three components are interrelated and may be used sequentially or concurrently. They are seen and conceived as complementary. All **three modules,** therefore, are **required units of study.**

Uniting these three modules is a **common theme.** That theme is **"With my Family"** which is reflected in the General Objective which introduces each of the three modules. This theme provides a focus for the entire Level One programme. For example, in the first module, in which the children learn about the family life of Abram, Joseph, Moses and David, and about the early days of Jesus, they begin to appreciate the importance of belonging to a family in both Old Testament and New Testament times. In this way they not only acquire knowledge of the early Judaeo-Christian traditions, but they also begin to develop a sense of awareness of the values of the family members which figure in the selected traditional stories.

It is important to remember that by learning the stories of his ancestors the young child will discover something of his own identity and will derive his own sense of the meaning of life from them. If the teacher will respect fully the **objectives** as they appear in the programme and in **each** of the suggested activities, the principle of non-indoctrination will automatically be respected.

As stated in the introduction to the Celebration module, there are **two aims** to be met in this section of the programme. The first of these is to develop in the student "a deeper understanding of who he is as an individual, as a member of a tradition and as a human being" by participating in activities associated with various family festivals and religious holidays. The other aim is to convey the idea that an essential part of the meaning and of the enjoyment of life is sharing celebrated experiences with others. It is within this context that the activities of this module are to be situated.

The **spirit of inquiry** which permeates the first two modules can also be seen in the third. As the Level One child begins the process of learning how to make value choices for himself, he is provided with the opportunity of becoming aware of his role as a member of a caring family unit by learning about the relationships and values found in families.

With respect to the use of the Bible, the teacher will find it useful to use for his own preparation either the **King James Version** or a modern translation, such as the **Good News Bible,** the **New English Bible** or the **Revised Standard Version.**

Children should have the opportunity of hearing familiar biblical passages, such as Luke's account of the birth of Jesus or the Lord's Prayer, from the King James Version since this version of the Bible is part of the literary heritage of the English-speaking world.

Bible story books, notably **My Favorite Bible Stories** by Allan Jahsmann (for Levels One and Two), and **The Bible for Children** by B. Hadaway and J. Atechson (for Level Three) have been selected for the teacher's classroom use. **The Children's Bible** by the Golden Press might also be used with children of the primary level.

Section 4

METHODOLOGY

INTRODUCTION

In any good teaching, the goals and the methods are intimately related. This statement is particularly true for moral and religious education in which we are promoting a wholeness of personhood and an integral relatedness to the world — to persons and to God, Whom the theologian, Paul Tillich, has called "Ultimate Reality" and "The Ground of All Being". It is the purpose of this section to explore the methods of Moral and Religious Education which permit maximum student involvement in the learning process. Moral and Religious Education sessions flourish in an atmosphere of concern and caring, and the methods used in these sessions should reflect this, nourishing an attitude of individual worth and encouraging human interaction.

In many lessons there will be Bible stories for the students to learn. If they can express their reaction to these passages in various discussion techniques, in the graphic arts, in creative writing, in dramatization, or in music, they will be sharing in experiences which they will long remember and which will touch their feelings and attitudes.

The activities that are described below should be chosen after consideration of their age-appropriateness and of the students' needs, interests and backgrounds. Learning will then be accomplished wholistically because the cognitive, affective and experiential aspects of learning will have been dealt with in a variety of activities.

VARIOUS TECHNIQUES APPROPRIATE TO THE ELEMENTARY LEVEL

A) GRAPHIC ARTS:

a) Fingerpainting

b) Colour-blowing

c) Collage and Montage

d) Drawing and Painting

e) Sculpture (e.g., clay, playdough, plasticine)

a) Fingerpainting

Fingerpainting is an activity which provides the opportunity for students to express feelings and moods in a graphic medium. The feelings and moods of characters in a narrative may also be expressed in this way. The students might express their feelings about belonging to a group such as Cubs or Brownies, or their reaction to some activity in which the group shared. The section on the celebration of spontaneous moments provides another occasion for the use of this medium.

b) Colour-blowing

Colour-blowing is a process in which one blows through a short straw onto drops of food colouring, which have been placed on non-absorbent paper, to form patterns or designs which reflect certain themes, such as creation or nature. "My Family and I", "How my Family feels on Christmas Morning" or "How Miriam felt after she rescued Moses" could be graphically expressed through this medium.

c) Collage and Montage

A collage of autumn leaves or of snowflakes might be made. One way of depicting a sense of belonging to a group might be to prepare a montage of pictures of hands. Such a montage would convey the feeling of unity, friendship and sharing, and might include pictures of children's hands, adults' hands, hands at work and at play and hands of the colours of the races.

d) Drawing and Painting

Episodes from biblical stories could be the subject of pencil or crayon drawings. A mural showing some of the events of the Joseph story is an obvious activity for Level One people. Tempera painting may be used in conjunction with such drawings. For example, backdrops for the dramatization of stories used in any of the three modules are very effective when prepared with tempera paint. A puppet stage, scenery or other large stage properties made from cardboard may be completed with tempera paint.

Charcoal sticks, which make dark bold strokes, are particularly useful in creating mood. A dramatic depiction of the throwing of Joseph into the pit might be enhanced by the use of this medium. To give a dreamlike quality to the picture the lines may be smeared. Coloured chalk on wet paper gives a similar effect.

e) Sculpture

Figures fashioned from clay, plasticine or playdough (a recipe for which is found on page 67) help the Bible stories to come alive. Table-top scenes with sculpted figures may serve to illustrate the major events in the life of Abraham, or Joseph, for example. A table-top scene showing a nomadic family gathered around a campfire might be an appropriate activity at this level. Scenes which illustrate the calendar festivals observed at Level One would be enhanced by figures of clay or plasticine. "My Family and I" may also suggest possibilities for the use of this medium.

B) MUSIC:

a) Listening

b) Performing (instrumental)

c) Performing (vocal)

a) Listening

Providing music as background for the telling of biblical stories can be a very effective technique. The mood is established by a well chosen musical selection. For example, various excerpts from Handel's "Messiah", not usually considered as high on the popularity list of primary children, could enhance many a Bible story or celebration activity.

b) Performing (instrumental)

Children can make rhythm instruments to accompany some of the modern songs which are played for various classes in Moral and Religious Education.

c) Performing (vocal)

There is no better way to provide children with the opportunity to "express the inexpressible" than to have them sing. They should have the opportunity of becoming familiar with the great hymns of faith that come out of the various traditions. (Some of these appear in the teacher's guide and its appendices.) They can also benefit from singing simple folk songs that can be accompanied by guitar or autoharp. Spirituals are excellent sources of inspiration and they can be found in folk hymnals. There are also songs of an inspirational nature in modern lingo, such as are in the "Hi, God!" songbook by Reverend Carey Landry. (See the bibliography which accompanies the guide.)

C) THE DANCE:

The dance affords the child the opportunity to "express the inexpressible" in a variety of ways. Some of the Christmas carols are sung to tunes which originated as folk dances. One of these is "I Saw Three Ships", a lilting English melody; with the assistance of the physical education teacher, a simple dance could be devised for this tune.

The subject of classes in creative movement could be the creating of dances to reflect, for example, how Joseph and his family felt after their reunion, or how Moses' mother felt when Miriam ran to tell her that the baby had been rescued from the river by the daughter of the Pharaoh.

D) CREATIVE WRITING:

a) Poetry

b) Diary Writing

c) Writing Drama

a) Poetry

Poetry is a special use of words to catch a feeling, mood or sense with an extra poignancy. Children can write delightful poetry if given a bit of encouragement. Their poetry can enhance a theme of praise or a response of awe and wonder to the created world. The earliest form of poetry is free verse which any kindergartner can write with a minimum of help from the teacher. Whenever there has been an experience in which children are elated, and there is heightened sense of enthusiasm or zest, the teacher can suggest "This would be a good time to write a poem!"

b) Diary Writing

The writing of an imaginary diary is a technique which will usually prove to be more successful in the hands of older children than in those of elementary children. Level One pupils may enjoy "writing" the diary of Abram as he moved through the countryside to a new home, for example. The pupils may dictate their diary notations to the teacher. They may also record how their family holidayed together, spent the Christmas holidays or learned to care for a new brother or sister.

c) Writing Drama

One of the most useful bits of creative writing is a script of a biblical story. Later, this script can be "put on" by the children in the classroom in live acting or with puppets.

The first step in making a drama out of a biblical narrative is to select an event in which there is a dialogue and action. Joseph being sold to the Egyptians is one such narrative. Locate the passage in the Bible. Then have a committee sit down and list the characters and the scenes which they want in a drama. If the words of the speakers can resemble closely the biblical words, the drama will have authenticity. Simple dialogues of a Moral and Religious Education subject can be dictated by people who have not yet acquired the ability to write sentences on their own.

E) DRAMATIC PRESENTATIONS:

- a) Live Acting
- b) Puppets
- c) Choral Reading

a) Live Acting

Children can really get inside the feeling of a biblical event by dramatizing it. They need to read an account of the event first, to get an overview. They can "ad lib" the script if they are very familiar with the happenings. Such spontaneous drama allows the children to gain a "feeling tone" of the story.

Some children will feel the need of a "script" for security before getting up in front of a group of peers. In this case, the script should be written down ahead of presentation. The characters then merely hold their scripts before them and "walk through" their parts. No attempt at memorization should be made for a simple drama that is just a classroom experience. If the group really "falls in love" with a play, then the members may wish to polish the performance for a more public presentation.

b) Puppets

Puppets enable dramatization without self-consciousness.

Children can put on puppet shows with complete ease. The puppets can be made of paper bags (hand-size) with the faces drawn or pasted on the bottom of the bags. The children then manipulate the puppets with the bag-bottom facing the audience. The bag covers the hand and wrist, and the fingers placed in the crease of the bag bottom, so that the "face of the puppet" moves in and out with the extension and retraction of the fingers.

Another type of puppet can be made of cardboard and sticks, such as tongue depressors or dowel sticks. These puppets are drawn on the cardboard, in heights of about 20 cm apiece, with the full view including head, body, legs and feet included. They are coloured with crayons, cut out and stapled, glued or taped to the sticks, so that the stick reinforces the length of the body and extends downward about 10 or 15 cm. The "stick puppets" are then operated from behind a table or a puppet stage, so that the child's hand holds the stick but only the puppet shows to the audience. Biblical dramas can be effectively enacted with stick puppets. Modern role-play situations can also be enacted by the "stick puppet" method. For further ideas about puppet-making, see page 343 of **World Religions for the Classroom.** This page is also reproduced on page 9a of the Module One appendix.

c) Choral Reading

A passage of scripture can be prepared for choral reading by marking certain parts for certain types of voice. For instance, one line might be read by boys, and the next line by girls. One line might be solo 1; another line might be solo 2, etc. There could be sections for dark voices and sections for light voices. Some key sections would be for all voices. These sections would be marked on a script, and the parts selected. Then it is all put together and read from start to finish. It is good to tape-record a choral reading and play it back so that the choral group can hear how it sounds. In a large class, there could be several groups working on their choral readings, and then the groups could perform for one another. Choral reading can be done with a group of eight voices, or with a group of forty voices — there is no number limitation.

Sample of a choral reading —

Psalm 24 (revised standard version)

Boys: The earth is the Lord's and the
fullness thereof

Girls: The world and those who
dwell therein

Boys: For he has founded it upon the seas

Girls: And established it upon the rivers

Solo 1: Who shall ascend the hill of the Lord?

Solo 2: And who shall stand in his holy place?

Solo 3: He who has clean hands and a pure heart, who does not lift up his soul to what is false and does not swear deceitfully.

Dark voices: He will receive blessing from the Lord, and vindication from the God of his salvation.

Light voices: Such is the generation of those who seek him, who seek the face of the God of Jacob.

All: Lift up your heads, O gates! and be lifted up O ancient doors! that the King of glory may come in.

Light voices: Who is the King of glory?

Dark voices: The Lord of hosts, he is the King of glory.

F) DISCUSSION TECHNIQUES:

a) Show-and-Tell

b) Caring Circle

c) Moral Discussions

a) Show-and-Tell

This procedure is reserved for the very young student. Each child shows something which he has made as part of a lesson from the Judaeo-Christian Module or the Celebrations Module: an altar from playdough, a puppet or a graphic representation of a happening in one of the stories. The child has the opportunity to tell about what he is showing to his classmates, and they have a chance to ask questions about it, thereby becoming involved in a brief discussion.

b) Caring Circle

Children like and need to feel a sense of belonging to a group which meets regularly, and the idea of having their own "club" is appealing. The emphasis in the caring club is on belonging together and sharing ideas in such a way that each child gets to know himself or herself better, and also gets to know peers in a way that is far more than casual. Beyond getting to know themselves, the children in the Caring Circles grow in three specific ways: in self-esteem, in empathy and in caring behaviour.

The Caring Circle is a somewhat specialized technique and teachers should become familiar with this method before using it in the classroom.

A complete description of this technique, as well as practical suggestions for leading Caring Circle discussions, can be found in Dr. Dorothy Dixon's book **Teaching Children to Care**, West Mystic, Ct.: Twenty-Third Publications, 1981.

c) Moral Discussions

Closely allied to any programme which aims to help children clarify their values is the conducting of moral discussions. By presenting children with situations which are age-appropriate, and which ask what the individual should do in the given circumstances, the child is encouraged to explain his reasons for his response. A knowledge of Kohlberg's theory of the development of moral reasoning will give the teacher an **indication** of the level of development of the child's moral reasoning, based upon the child's response, and suggest to the teacher activities of a kind appropriate to the needs of the children. Two books which give insight into this Moral and Religious Education technique, and which give many "how to" suggestions are **Moral Reasoning: A Teaching Handbook for Adapting Kohlberg to the Classroom** by Galbraith and Jones, and **Getting It Together** by Beverly Mattox (see bibliography). Stories used to initiate moral discussion with students from kindergarten to Level Three can be found in **Teaching Children to Care** by Dr. Dorothy Dixon (see bibliography).*

G) GAMES:

The Celebration Module lends itself especially well to this technique — if indeed games may be called a classroom technique! In order to understand more completely what it is that people do to celebrate certain festivals, those games which are traditionally associated with festivals are played. In this way, the students gain a feeling for the mood of the festival. Students will enjoy, for example, learning to play the dreydl game which is part of the Hanukkah celebration. They will also get to understand the meaning of the symbols on the dreydl. Throughout the Curriculum Guide a number of games associated with various celebrative occasions are suggested and described. The reason for their inclusion is two-fold: enjoyment and a more sympathetic understanding of the significance of the celebration with which they are associated.

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*Please see paragraph four of "Implications for Teachers of Moral and Religious Education", Section 2 of this Guide (page 21).

H) **COOKING:**

Little need be said here about the involvement of food-related activities in the Moral and Religious Education programme. Suffice it to say that whether it is young children or adults who are sharing the joy of almost any celebration, sacred or secular, eating together is a part of the ritual of the celebration. For this reason, tasting of the food, which is traditionally associated with a given festival, is an integral part of the savouring of the nature of the festival.

The sampling of traditional foods which are foreign to the palate is a fascinating way of introducing children to the concept of diversity in custom and practice amongst the varied cultures of a world. The preparation of the foods in the classroom whenever possible lends increased interest and can result in highly meaningful experiences.

We have indicated in this section a number of specific techniques which can be used in a Moral and Religious Education programme. We have by no means exhausted the repertoire. What is hoped is that these ideas will be used, and that they will trigger similar and related techniques, so that the programme becomes experiential, ensuring as great a degree of student participation as possible. The programme can literally "come alive" when lively but meaningful methods are used which are directly related to the topics and integral to the goals of the programme.

Section 5

SUGGESTED LESSON PLANS WITH APPENDICES AND BIBLIOGRAPHIES

INTRODUCTION

The contents of this section of the guide are as follows:

1) A series of suggested lessons for Module One, followed by an appendix to Module One lessons and a bibliography

2) A series of suggested lessons for Module Two, followed by an appendix to Module Two lessons and a bibliography

3) A series of suggested lessons for Module Three, followed by an appendix to Module Three lessons and a bibliography.

The suggested **lesson plans** are designed with a twenty to twenty-five minute period in mind. In many of the lessons it will be possible to complete the lesson in the alloted time-span. In others it will be necessary to use a longer session, or to continue the lesson during the next session.

The overriding concern of the teacher must be to attain the objectives as stated in the curriculum guide.

Since there are three modules in the Level One programme, roughly one-third of the school year should be devoted to each module, whether the modules be taught concurrently or consecutively.

The **appendix** which follows each module contains such material as background information, illustrations and diagrams, recipes, songs, stories and alternate activities and ideas which the teacher may find useful in planning the lessons for that module. These items, in most instances, provide a basis for the enriching of the teaching-learning process.

The **bibliography** contains a list of resources considered important for teacher use. The catalogues of the School Boards' audio-visual resource centres, and the publications of numerous commercial concerns reveal the availability of a very wide choice of films, filmstrips, song books, study prints and other teaching aids. These sources should be consulted as a preliminary step in the planning of units in the Moral and Religious Education programmes.

MODULE ONE

THE JUDAEO-CHRISTIAN STORY

1.1.1. **Old Testament Stories (Abram)**
(The stories about Abram are based on Gen. 12: 1-9 and Gen. 13: 2-18)

LESSON 1
The Desert Environment and Ours

OBJECTIVE:

The student will become aware of a desert environment.

MATERIALS:

1) Globe
2) Tray and materials for a table-top scene (see page 2a of the appendix)
3) **Background Information** (see page 1a)

METHOD:

- Introduce the globe, showing the location of Canada and Québec, and also of the Arabian Desert.
- Elicit relevant details about our own physical environment, introducing the terms 'climate' and 'vegetation'.
- Compare and contrast the Canadian physical environment and that of the desert, explaining the terms 'oasis' and 'sand dunes'.

FOLLOW-UP ACTIVITY:

Begin a table-top activity.

NOTE:

This lesson involves physical features only, and will be the framework for subsequent lessons. For background information consult:

a) page 1a of the appendix
b) Meade and Zimmerman, **Illustrated Study Bible**
c) Beegle, **Creative Craft Ideas**
d) Uys, **Successful Bible Teaching**

LESSON 2
Abram: Family Lifestyles

OBJECTIVE:

The student will become aware of family lifestyles in early biblical times.

MATERIALS:

1) **The Great Promise** (see bibliography.)

2) Patterns for animals (see page 4a)

METHOD:

- Have the children contrast camping experiences with regular home living.
- Relate these experiences to lifestyles in early biblical times.
- Use the pictures only from the book **The Great Promise.**
- Contrast and explain:

a) homes

b) forms of worship

c) dress

d) utensils

e) animals — herds, flocks, beasts of burden

f) shepherds and servants

FOLLOW-UP ACTIVITY:

Continue table-top scene by adding animals, tents and utensils. (See page 3a for playdough recipe for making figures, animals and buildings.)

LESSON 3
The Story of Abram

OBJECTIVE:

The student will enjoy the story of the move which was made by Abram and his family.

MATERIALS:

1) **The Great Promise**

2) **A New Home** (see page 5a)

3) Figures of people for table-top scene (see page 4a)

METHOD:

— Read the story **A New Home** as a discussion starter.

— Discuss moving long and short distances, including:

a) packing

b) moving vans

c) settling into a new house

d) reasons for moving

e) feelings about moving

— Contrast these experiences to moving in the desert, specifically Abram's move from Haran to Canaan.

— Read the story **The Great Promise.**

FOLLOW-UP ACTIVITY:

Add figures of Abram and family to the table-top scene.

LESSON 4
Recapitulation of the Unit through dramatization

OBJECTIVE:

The student will recall the story of Abram.

MATERIALS:

1) Simple props — headdress, etc.

2) Matzos or crackers as unleavened bread

METHOD:

— Have the students:

a) recall the story sequence

b) prepare for dramatization (e.g. select various characters, decides roles and action)

c) dramatize the story concluding with a thanksgiving celebration around a mock camp-fire. Have matzos or crackers.

1.1.1. **Old Testament Stories (Joseph)**
(The stories about Joseph are based on Gen.37:1-36 and Gen.39: 1 - Gen. 46:29)

LESSON 1
Joseph's Family

OBJECTIVE:

The student will gain further knowledge of family living in a nomadic culture.

MATERIALS:

1) Logs or short branches with which to build a simulated campfire
2) Blanket for a tent
3) The suede-graph, **Joseph the Dreamer** (see bibliography)
4) Illustrations on pp. 14-27 of **Illustrated Bible Study** (see bibliography)
5) Blank family tree forms for use with the suggested optional activity (see page 7a)
6) Large tree made of paper or drawn on the chalkboard
7) Name cards for Jacob and Rachel, Isaac and Rebekah and Abraham and Sarah (or use chalkboard)
8) **Background information** (see page 6a)

METHOD:

Have the students

— examine the suede-graph and illustrations;
— set up the tent (or have it prepared beforehand);
— build a campfire around which to sit;
— briefly review lifestyles (see Lesson 2 of Abram unit) and contrast with contemporary lifestyles;
— listen to the story about Joseph's family and immediate predecessors.

(See background information and story on pages 6a and 8a)

FOLLOW-UP ACTIVITY:

Bearing in mind that a definition of a family is "a group of caring persons who share responsibilities, feelings and living experiences", and that such a group does not necessarily consist of two parents and one or two children, have some students say who their parents are, and who their grandparents are/were. Discuss with the children what they enjoy about being a family member.

LESSON 2
Joseph the Boy

OBJECTIVE:

The students will be able to retell the story of Joseph as a boy and tell of feelings that they have had which are similar to those that Joseph must have had when there was a misunderstanding between himself and family members.

MATERIALS:

1) Logs or short branches with which to build a campfire
2) Blanket for a tent
3) Colorful bathrobe
4) Mural paper
5) Wallpaper
6) Crayons
7) Jahsmann's **My Favorite Bible Story** p. 13, or
8) suggested alternate version (see page 8a of the appendix)
9) Suede-graph **Joseph the Dreamer**

METHOD:

— Around the campfire, review who Joseph was.
— Tell the story of Joseph to the point at which he is sold to the Egyptian traders, using suede-graph and one of the two recommended texts.
— Ask questions about Joseph's feelings, and lead a discussion about occasions on which the students felt unhappy or afraid.
— Have the students dramatize the story.

SUGGESTED ACTIVITIES:

1) Draw and colour Joseph's coat or design it from wallpaper.
2) Make a mural depicting the scene in which Joseph is sold to Egyptians.
3) Make puppets and dramatize the story in their puppet theatre (see page 9a).

LESSON 3
Joseph Forgives his Brothers

OBJECTIVE:

The student will become aware of how God's continued guidance and care led Joseph to forgive his brothers, and he will express this feeling of forgiveness by acting out the story.

MATERIALS:

1) Materials for desert setting, as in preceding lessons
2) A long strip of mural paper
3) Crayons
4) Suede-graph, **Joseph in Egypt**
5) Account of Joseph in Egypt (see page 8a) or **My Favourite Bible Stories,** pp. 15-17.

METHOD:

- Around the campfire, continue the Joseph narrative.
- Elicit from the class Joseph's feelings at being ill-treated.
- Provide the opportunity for some students to relate their own dreams.
- In order to help the children to catch the feeling of forgiveness, ask such questions as "Maybe someone once did something mean to you; were you able to forgive that person?"
- Continue dramatization begun in the previous lesson.

1.1.1 **Old Testament Stories (Moses)**

(The stories about Moses are based on Exod. 1:1 - 2:10)

LESSON 1
Introduction to the Story of Moses

OBJECTIVE:

The student will enjoy the story of Baby Moses as a demonstration of family love and of God's care and protection.

MATERIALS:

1) **My Favourite Bible Stories,** p. 19
2) "Connecting Link" p. 10a

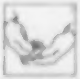
METHOD:

- Refer to the page entitled "Connecting Link between Joseph and Moses" (p. 10a) to establish continuity and to introduce the story of Moses.
- Read/Tell the story.
- Have a discussion, emphasizing the love and care demonstrated by (a) God; (b) Moses' family.

FOLLOW-UP ACTIVITY:

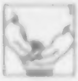
Learn the finger play.

HERE IS YOUR BASKET BOAT
(Form basket with hands.[1])

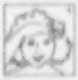


SLEEP, BABY DEAR
(Rest head on hands, close eyes.[2])

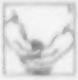
BYE — LO, BYE — LO,
(Rocking motion.[3])



SISTER IS WATCHING
AND ALWAYS IS NEAR
(Cup hand over eyes and look about.[4])



BYE — LO, BYE — LO.
(Rocking motion.[5])



Cross Reference: Module 3, Section 1.3.1, Lessons 1 and 2 (pp. 145, 146)

LESSON 2
The Story of Baby Moses

OBJECTIVE:

The child will recall the story of Baby Moses and relate it to the care he receives within his own family unit.

MATERIAL:

Tachistoscope for each child (see page 11a)

METHOD:

— Review story sequence orally.

— Draw pictures depicting various scenes from the story.

— Retell the story through use of sequential pictures and tachistoscopes.

— Through dramatization and/or group discussion enlarge upon the topic "Families as Caring Units". Include the following:

a) mother

b) father

c) sisters and brothers

d) other caring persons

1.1.1 **Old Testament Stories (David)**
(The stories about David are based on I Sam. 16: 16-23; 1 Sam. 17: 34-35; Ps. 23)

LESSON 1
The Shepherd Boy of Bethlehem

OBJECTIVE:

The student will become aware of David's role in his family, of his responsibilities as a family member, and of his trust in God's care and protection.

MATERIALS:

1) Globe to locate Bethlehem
2) Wool or Cotton batting
3) Autoharp or picture of a harp (see p.57 of **Illustrated Study Bible**)
4) Popsicle sticks
5) Sticks
6) Scraps of material or construction paper
7) **The Shepherd Boy of Bethlehem** (a Ladybird book) (pp. 4-14)
8) Alternate version of the story (see page 12a)
9) Sheep pattern (see page 4a)

METHOD:

- Show wool.
- Ask a series of questions: Do you know where wool comes from? Who cares for sheep? What does a shepherd do? What kind of person do you think a shepherd is?
- Tell story, "The Shepherd Boy of Bethlehem" using globe and autoharp.
- Discuss the ways in which Jesse's sons helped their father, relating it to ways in which children help their father today.
- Discuss David's concern for the safety of his sheep, relating it to **Psalm 23,** and God's care of David.

FOLLOW-UP ACTIVITY:

Make sheep from cotton or wool and a playdough shepherd caring for them. (see pages 3a, 4a)

2.1.1 **New Testament Stories (Jesus)**
(The stories about Jesus are based on Matt. 2:1-12; Matt. 19:13-30; Mark 10:13-31; Luke 2:1-52; John 18:15-30)

LESSON 1
The Empty Crib

OBJECTIVE:

The student will become aware that Christmas is a celebration of Jesus' birth and will share in the excitement and anticipation which Mary and Joseph felt as they became aware of His coming.

MATERIALS:

1) Scroll made by attaching a sheet of paper to two dowel sticks or two pencils.
2) Headdress for Mary and Joseph:
   - blue cloth for Mary's head scarf
   - striped cloth and tie for Joseph's burnoose
3) Staff for Joseph (cane, stick or stiff cardboard)
4) **The Empty Crib** (see page 13a)

METHOD:

- Elicit reasons why Christmas is a happy event. (Probable responses will include Santa Claus, presents, holidays, decorations.)
- Guide discussion to the real reason for joy at this season.
- Christians celebrate the birthday of Jesus. They believe God sent Jesus as a special gift to the whole world.
- Show pictures of Mary and Joseph as depicted in the story **The Empty Crib.** Ask 'What might Mary do to prepare for the baby's arrival? What might Joseph do? Do you think they were excited about having a new baby?
- Read/Tell the story of **The Empty Crib.**

FOLLOW-UP ACTIVITY:

- Dramatize this story as the first scene of the story of Christmas. (Characters needed: Mary, Joseph and the Emperor's messenger.)

LESSON 2
A Bed in a Stable

OBJECTIVE:

The student will gain further information about the Christmas story as he learns about the arrival in Bethlehem of Mary and Joseph.

MATERIALS:

1) **A Bed in a Stable** (see page 14a)
2) Props as used in Lesson 1
3) Candle-holders for inn-keepers (optional)
4) Christmas carol — Recording "O Little Town of Bethlehem"

METHOD:

- Recall the events of Scene I as dramatized in last lesson.
- Ask how Mary and Joseph felt.
- Read the story **A Bed in a Stable.**
- Listen to recording 'O Little Town of Bethlehem' (verse I only).

FOLLOW-UP ACTIVITY:

Dramatize Scene 2 of the Christmas Story.

(Characters needed: Mary, Joseph and several innkeepers) (Play verse I of record as Scene 2 opens)

LESSON 3
Away in a Manger

OBJECTIVE:

The student will be able to relate the events in the story of Jesus' birth.

MATERIALS:

1) **Away in a Manger** (see page 15a)
2) Props, including a manger and a doll, for dramatization of the entire Christmas narrative
3) Music and words of the carol "Away in a Manger"
4) Pictures of the interior of the stable, and the manger. Explain the purpose of a manger. Show pictures.

METHOD:

— Read the story **Away in a Manger**

— Teach stanza 1 of carol "Away in a Manger".

FOLLOW-UP ACTIVITIES:

1) Recall events of the three scenes.
2) Dramatize the scenes — conclude by listening to a reading of Luke 2: 1-20 from the King James Version of the Bible, and by singing "Away in a Manger".

LESSON 4
Gifts for Jesus

OBJECTIVE:

The child will realize that giving is a way of showing thanks and joy.

MATERIALS:

1) Story "Gifts for our Lord Jesus" in **My Favourite Bible Stories** (p. 49).
2) Recording of "O Come All Ye Faithful".

METHOD:

- Discuss excitement of family and friends over the birth of a new baby. How do they show their joy? (Visiting and bringing gifts).
- Read/Tell the story of the visit of the Wise Men. After the story, ask "What gifts did they bring?"
- Play recording of "O Come All Ye Faithful".
- Ask "Can you think of other gifts that might have been given to the Baby Jesus? What would you have given?"

FOLLOW-UP ACTIVITIES:

1) Explore the subject of gift-giving, asking such questions as "Why do we give gifts?" "Do we give gifts only to people we know?" "Do we give gifts only to people who will give us gifts in return?" Relate this, for example, to giving food baskets to the needy.
2) Make simple gifts/cards for parents.

Cross Reference: Module 2 (Unit on Christmas), page 107

LESSON 5
Jesus as a Boy — part 1

OBJECTIVE:

The student will gain a knowledge of family living in New Testament times.

MATERIALS:

1) **When Jesus Was a Boy** (see page 16a)
2) Words and music for "At Work Beside His Father's Bench" (see page 18a)
3) Directions for making diorama (see page 19a)

METHOD:

— The following lesson incorporates creative movement into the story of Jesus as a boy. Since children like to exercise and move their bodies, the acting out of words helps to give the story more meaning for the young child.

— Ask the students to move their desks to create space in the middle of the room. With the students standing, begin a reading of **When Jesus Was a Boy**.

— Discussion

Compare contemporary family living activities with those of Jesus' day.

Conclude with learning stanza 1 of "At Work Beside His Father's Bench".

FOLLOW-UP ACTIVITY:

Make a diorama with exterior walls resembling those of the houses of Jesus' day.

Cross Reference: Module 3, Section 3.1.1 (page 150)

LESSON 6
Jesus as a Boy — part 2

OBJECTIVE:

The student will gain a knowledge of family living in New Testament times.

MATERIALS:

1) Suede-graph, **Boyhood of Jesus**
2) Playdough (see page 3a)
3) Words and music for "At Work Beside His Father's Bench" (see page 18a)
4) Coloured paper or pieces of cloth
5) Scissors

METHOD:

- Use the suede-graph to review the story **When Jesus Was a Boy** (see page 16a), with emphasis on Jesus' activities as a family member.
- Divide the class into work groups to make the characters and the furnishings for the diorama-house previously made.
- Have the first group make playdough characters and animals mentioned in the story. The second group can make clothes for the characters using coloured paper or pieces of cloth. The third group can make the furnishings for the house using playdough and coloured paper.

FOLLOW-UP ACTIVITY:

Furnish the diorama-house with articles made by the students and conclude with singing stanzas 1 and 2 of "At Work Beside His Father's Bench".

NOTE: For background information regarding furnishings, see page 109 of Meade and Zimmerman (see bibliography).

Cross Reference: Module 3, Section 3.1.1 (page 150)

LESSON 7
Things Jesus Liked to Do — part 1

OBJECTIVE:

The students will gain knowledge of another important aspect of family living in New Testament times; going to the synagogue on the sabbath. They will also develop an understanding of the reasons for Jesus' enjoyment of this activity.

MATERIALS:

1) **Things Jesus Liked to Do** (see page 17a)

2) Drawing paper

3) Crayons

4) Scroll, made from cardboard cylinders and long strip of paper

4) Materials for making scrolls; cardboard cylinders, long strips of paper.

METHOD:

— Introductory discussion: "Things I like to Do" in which each student tells about a favourite activity and gives reasons for his choice.

— Read the first seven paragraphs of the story **Things Jesus Liked to Do,** drawing attention to the similarity of Jesus' favourite activities and those of the student.

— Continue with story, with this added dimension: "It was the kindliness of the learned scholars who were always willing to answer his questions that caused Jesus to enjoy his visits to the village synagogue."

FOLLOW-UP ACTIVITIES:

1) Have students make scrolls and write on them the name of a favourite story.

2) Have students draw a picture of themselves (or of Jesus) listening as a story is told.

LESSON 8
Things Jesus Liked to Do — part 2

OBJECTIVE:

The student will learn more about Jesus' visits to the synagogue, and of the kindliness of the teachers and scholars whom he met in the magnificent temple in Jerusalem.

MATERIALS:

1) **Things Jesus Liked to Do** (see page 17a)
2) Page 53, **My Favourite Bible Stories**
(3) Mural paper
4) Water paint or crayons

METHOD:

— Review the story of the previous lesson.

— Tell — with suitable editing — the story of Jesus in the Temple (Luke 2: 41-50). Emphasize the excellent rapport established between Jesus and the scholars in the temple, and his desire to learn from them.

— Discuss the story. Emphasize the following:

a) Jesus was so engrossed in the exciting exchange with the scholars, he forgot to go home with his parents.

c) He was anxious to obey them and return gladly home to Nazareth to carry out his responsibilities as a much-loved member of Mary and Joseph's family.

FOLLOW-UP ACTIVITY:

Work on a mural depicting the happy trip to Jerusalem, showing the temple, the crowds and Jesus talking with the learned scholars.

LESSON 9
Jesus and the Children

OBJECTIVE:

The student will develop an awareness of how Jesus shared his knowledge and love and concern for little children.

MATERIALS:

1) **My Favourite Bible Stories,** p. 77
2) Suede-graph, **Jesus and the Children**
3) Words and music for "When Mothers of Salem" (see page 20a)

METHOD:

- Recall the kindness which Jesus had known as a child while learning from the scholars in the temple.
- Tell the story, **Jesus and the Children,** omitting the final paragraph, and using illustrations from the suede-graph.
- Have a discussion, with emphasis on the fact that, as Jesus had been treated kindly by his teachers, so he in turn was kind to the children with whom he came in contact.

FOLLOW-UP ACTIVITY:

Provide an opportunity for the student to tell of an occasion on which someone was kind to him, and/or of an occasion on which he had an opportunity to be kind to someone.

Conclude by singing Stanza 1 of "When Mothers of Salem".

APPENDIX
for

MODULE ONE

BACKGROUND FOR THE TEACHER 1a.

About 1550 B.C. a group of nomadic shepherds of the Arabian Desert began to make raids on the land of the Canaanites. These people settled in Palestine and were called Hebrews. They were the first people to believe in only one God (monotheism). The Hebrews called their God Yahweh. They established a religion called Judaism. Christianity has its roots in Judaism. The early Hebrew people left us a most important source of information about life at that time. That source is the Old Testament.

According to the Bible, Hebrew history began when a man named Abram left Ur with his family, about the time when Hammurabi ruled Babylonia. They went into the desert but could find no food, so they kept moving. Some of the descendants of Abram, who was later called Abraham (see Gen. 17), went into the land of Goshen (Egypt). Eventually, the Hebrews reached the "Promised Land" which was Canaan. They settled near the towns and cities of the Canaanites, but for a long time they had no permanent homes, but lived in tents just as they had done when they were wandering shepherds.

For a map which shows Abraham's journey from Ur to Canaan, see page 11 of Meade and Zimmerman's **Illustrated Study Bible** (see bibliography).

Desert — a term generally used to designate an uninhabited and barren stretch of land, such as the sandy zone extending across Northern Africa known as the Sahara. The Sahara is a dreary waste of loose and hardened sand, broken by low hills of naked sandstone or arid clay, enlivened occasionally with oases. Deserts are usually characterized by drifting sand and sand dunes but only a small part is so covered. In many places the soil is fertile when irrigated.

Oasis — a fertile sport in a desert, caused by the presence of a well or of an underground water supply. The best known and most famous oases historically are those of the Libyan Desert and the Sahara. The principal vegetation of the African oases is palms, especially date palms — in addition to barley, rice and millet when the fertile area is large enough for settled occupation. The oasis has been a famous area for discoveries of early forms of plant and animal life.

TABLE TOP SCENE

2a.

To construct a table top scene, one requires either a small sand table or a plastic pan large enough to cover a standard kindergarten table 60 cm. by 90 cm., or two pupils' desks of equal height. If desks are used, remember to tape or tie the middle legs together to form a solid unit.

One may also use a large, heavy cardboard carton, of a size to fit the above table. Cut the sides down to form a tray about 10 cm. deep. Line with plastic (garbage or cleaner bags are excellent) before adding clean white sand to a depth of about 5 cm.

In preparation for Lesson 1, add sufficient water to the sand to make it damp, but not wet. The sand will later be molded into sand dunes and the beginning of an oasis.

PLAYDOUGH

Bring to a boil 500 ml. of water and 125 ml. of salt. Remove from stove. Add 30 ml. of vegetable oil and 30 ml. of alum and food colouring, if desired, and 500 ml. of flour. (Whole wheat flour gives a light wood effect.)

Cool a little and knead until smooth. If you do not wish the dough to become hard after it is moulded, add 15 ml. of oil.

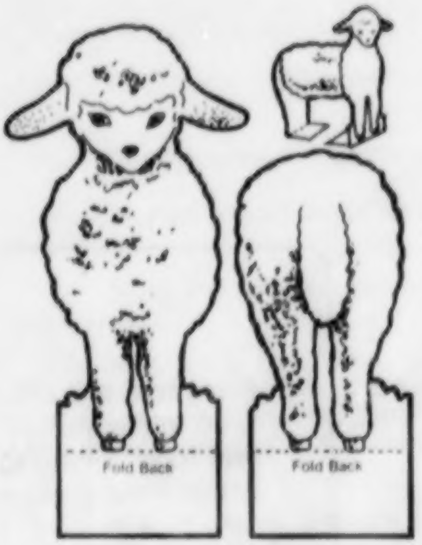
STAND UP ANIMALS AND FIGURES

4a.

Wool Lamb:

Materials: Pencil, white construction paper 8.75 cm by 11.25 cm., 1 small spool, paste, cotton to cover spool, crayons, scissors, cardboard, 8.75 cm. by 11.25 cm.

Procedure: Trace the lamb, color grass green and draw in face. Help the students to cut it out. Mount on cardboard and fold tabs on the dotted lines. Let the child cover the entire spool except the ends with paste and put on some cotton to make lamb woolly. Paste front and back of lamb to the spool so that the front and back tabs are aligned. Place animal on end for a few minutes until paste dries.

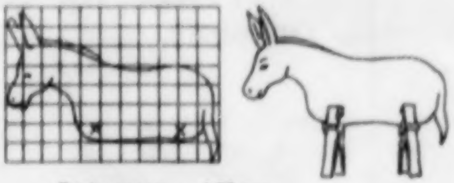


Clothespin Donkey:

Materials: Gray construction paper 10 cm. by 12.5 cm., 2 clip clothespins, 1 black crayon, scissors, carbon paper.

Procedure:

Enlarge pattern, trace donkey on paper and cut out. Draw in face. Clip on clothespins and stand donkey up on its legs.



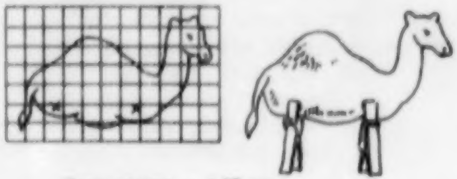
Each square = 1.25 cm.

Clothespin Camel:

Materials:

Brown construction paper, 13.75 cm. by 8.75 cm., 2 clip clothespins, 1 black crayon, scissors, carbon paper.

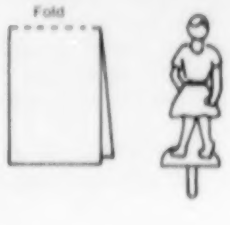
Procedure: Enlarge pattern, trace camel and cut out from brown paper. Draw in face. Clip on clothespins, and make camel stand.



Each square = 1.25 cm.

Stand-up Figures

Draw and cut out figures on a folded piece of paper. Colour front and back. Glue a wooden stir-stick to the inside of the front of the figure. When dry, it may be placed in the Table-top scene.



A NEW HOME

5a.

A railway crossing bell was clanging. Red lights were flashing; Mr. Johnson put his foot on the brake and stopped the car. "A train's coming," said Peter, who was sitting in the back seat. Peter was nine years old. "I hear it", cried Elizabeth, who was sitting beside Peter. Elizabeth was almost six years old. "There it is!" cried Peter.

A train rounded a curve and raced over the crossing. The train woke David. He was in the front seat. David was four years old. He sat up and looked sleepily at the train. "The engineer waved at us. Did you see him, Mummy?" shouted Elizabeth. "Boy, he was coming fast!" said Peter. David didn't say anything.

The red lights at the crossing stopped flashing. The crossing bell stopped clanging. Mr. Johnson started the car. "Off we go again," he said, "off to our new home".

"I don't feel as if I'm going home," said Peter sadly.

"Peter, said his mother, "I'm sure you will like our new home."

"How can I like it when none of my friends will be there?" asked Peter crossly.

"But, Peter, you'll find new friends. I know you will," said Mr. Johnson. Peter didn't answer. He just looked sadly out of the car window.

"Is it very far to our new home?" asked Elizabeth.

"After a while we'll come to a high hill," said her father. "There is a tall old windmill beside the highway. You watch for it. When we see it, we're almost home."

"I think our new home will be very nice," said Elizabeth.

"I like our old one better," said Peter.

"Peter, you will like it here too," said his father. "Wait and see. There are lakes for fishing and swimming, and woods and hills for hiking. It's a wonderful place to live."

"But I haven't any friends here!" replied Peter.

"You will make friends," said his mother.

"Will I have any friends here?" asked David sleepily.

"Yes, David, I'm sure you will," said his father, smiling.

They drove for a long time. David fell asleep. At last the car went up a high hill. Elizabeth saw a tall windmill beside the highway. "Peter, look!" said Elizabeth. "We're almost home."

"Yes we are," said Mr. Johnson. "When we turn at the corner up ahead, you'll be able to see our new house."

"Hurray, Daddy. I can't wait," said Elizabeth.

The car went around the corner. Elizabeth, and Peter too, watched very carefully. "There's our new house," said Mr. Johnson. "The one with the shutters."

Mr. Johnson slowed down and turned into the driveway. He stopped the car. "Let's go in," he said. They got out of the car. Mrs. Johnson carried David in her arms. Elizabeth and Peter walked beside her. Mr. Johnson took a key and unlocked the front door.

Then, in they went! What a mess they saw! There were boxes everywhere. There were no curtains on some of the windows. Their father laughed. "Don't worry, children. We're not really unpacked yet. Come with me and I'll show you your bedrooms."

When Peter found his room he saw some of his books on a shelf. It was good to see his things again — even if they were in a new house.

His father came into the room. He put his hand on Peter's shoulder. "You'll like it here, Peter. Just take your time, son."

Elizabeth ran into Peter's room, a teddy bear in her arms. "Look Peter," she cried. "Polo was waiting for me in my bedroom." She gave Polo, her teddy bear, a hug, "Oh, Polo I'm so glad to see you."

Mrs. Johnson came into Peter's room. "There's one member of our family who's glad to be in our new home," she said. "Come and see." She led the way down the hall to David's room. "Peek in," she said. One by one, Elizabeth, Peter and their father peeked in. There was David, tucked into his own bed, fast asleep. "He seems settled in, doesn't he?" said their father with a smile. "In a little while we'll all be settled in our new home," said their mother. "It seems like home to me already," said their father, "because home is where my family is."

He picked Elizabeth up in his arms and gave her a quick warm hug. "Welcome home, Elizabeth."

He looked at Peter, and gave him a comical wink, "Welcome home, son."

He looked at David's bedroom. "Welcome home, David," he whispered.

He turned to their mother and gave her a kiss. "Welcome home, my dear."

— from **Time for Each Other,** written by Robert K.N. McLean for the New Curriculum of the United Church of Canada, published in 1964. Reprinted with the kind permission of CANEC Publishing & Supply House of the United Church of Canada.

6a.

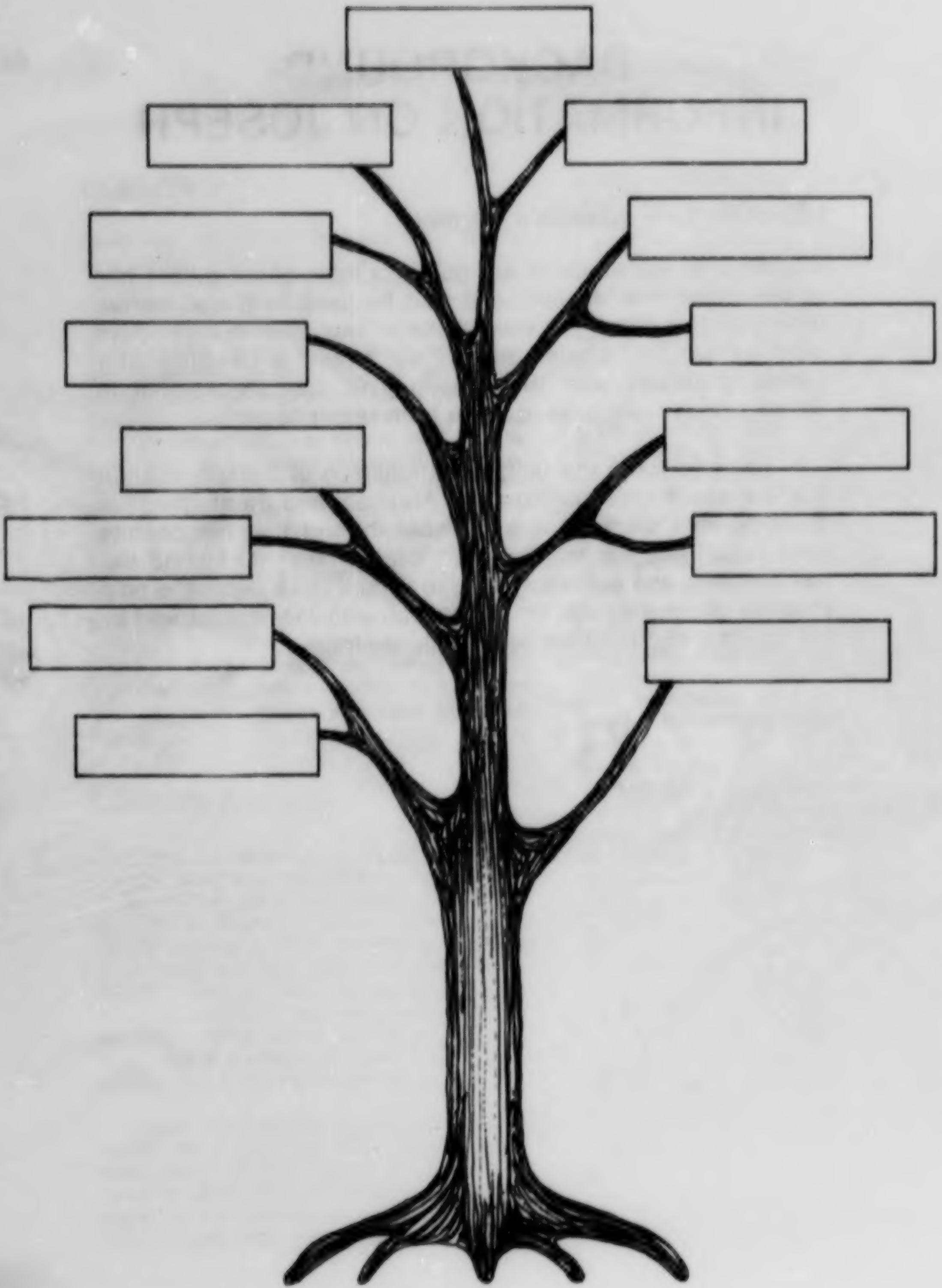
BACKGROUND INFORMATION ON JOSEPH

LESSON 1 — Joseph's Family

Explain that the students are going to learn about a little boy whose name was Joseph, and that he lived long ago, before their grand-parents — or even Jesus — was born. In those days people often told stories as they sat around a campfire after travelling all day with their sheep. This was the manner in which stories were passed down from father to son.

To underscore the family relationships of Joseph, explain that he was a great-grandson of Abraham and Sarah, that his grand-parents were Isaac and Rebekah, and that his parents were Jacob and Rachel. Comment on the fact that he had eleven brothers, and get reaction as to what it must be like to be a member of such a large family. Joseph was very much loved by his parents, and tried his best to please them.

7a.



THE STORY OF JOSEPH

8a.

LESSON 2

Isaac was Abraham's son, and Isaac had a son called Jacob who in time had a son, Joseph. Joseph had eleven brothers but they were jealous of him because his father had given him a beautiful coat to wear. Joseph dreamed that he and his brothers were binding sheaves in a field, and his sheaf was straight, but this brothers' sheaves bowed to Joseph's sheaf. It made the brothers angry to hear the dream and they said to Joseph, "Do you think that some day you will rule over us as your sheaf did in the dream?" Then Joseph had another dream in which the sun and moon and eleven stars bowed down to him. This dream made the brothers even more angry because it seemed to mean that the father and mother and brothers would all bow down to Joseph.

In their anger, the brothers threw Joseph in a pit, and some traders sold him to a caravan going to Egypt. Joseph was made a slave in Egypt.

LESSON 3

One day the Pharaoh of Egypt heard that Joseph could interpret dreams. He called for Joseph to interpret the dream that he had had. This is Pharaoh's dream: "Behold, seven fat cows came up from the Nile river, followed by seven very thin cows. The thin cows ate the fat cows, but were still as thin as ever." The Pharaoh had a second dream that went like this: "There were seven fat ears of corn on a stalk and seven lean ears. The thin ears ate the fat ears but were still as thin as ever."

Joseph told the Pharaoh that both dreams meant the same thing; that there would be seven years of great plenty in the land followed by seven years of famine in which there would be no food harvested from the fields. The Pharaoh then put Joseph in charge of storing up grain each year during the seven good years.

When the seven years of famine came, persons from all over Egypt and even up in the land of Canaan came to Joseph to buy the grain he had been storing up. Lo and behold, ten of Joseph's brothers came to ask for grain. What do you think Joseph did when he recognized his brothers?

(At this point, stop the story to talk about Joseph's mixed feelings. Was he still angry that they had thrown him in a pit? Would he try to get even with them? Talk about his feelings. Then continue the story.)

Joseph was so happy to see his brothers that he went aside and wept. But to his brothers he did not tell yet who he was. He asked if there were any other brothers and if their father were still alive. The brothers said that there was yet one more brother at home with their father. Joseph told them to leave one of them in Egypt and go back home with grain for all to eat. But they were to return with the eleventh brother. When the brothers started home, they found that the money that they had paid for the grain was still in their bags. Their father did not want to let the eleventh son go to Egypt, for fear he would be killed, but it was the only way they could get food. So the brothers returned to Egypt so that now all eleven were there to get food. Joseph asked them to come to dinner with him and as they ate he could no longer resist telling them who he was, and he wept for joy as he said, "You meant evil for me when you put me in the pit, but God has used this event as a way to keep us all alive." Joseph kissed his brothers, and arranged for them to go home and get their father and their families and live in Egypt for the rest of the famine years.

— a Minicourse in MRI for Early Childhood by Dr. Dorothy Dixon (unpublished)

WAYS OF MAKING PUPPETS

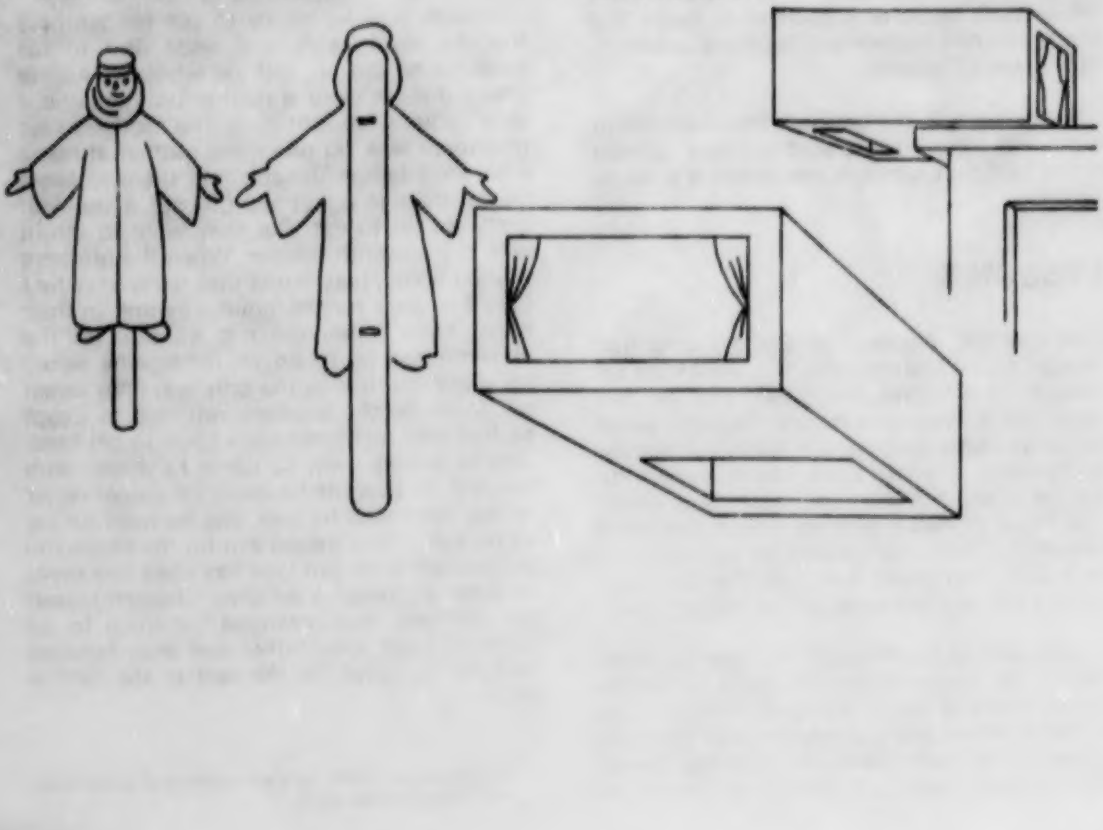
9a.

(for classroom story acting)

1. TO MAKE QUICK, SIMPLE PUPPETS:

A. Let the pupils choose the characters they are portraying. Perhaps you can find them a picture of the characters to use as a model, not to be copied. Let each child draw his character on paper or shirt cardboard, and color it. If he used paper, let him paste it to cardboard. Then have him cut around the figure and staple it to a "tongue depressor." (These are flat sticks a doctor uses, and can be purchased at drug stores.)

B. If the pupils want a stage for their puppets, take a box and let them cut out the front side for the stage. The box should be placed on a table so that the back bottom overhangs the table. Cut out the bottom where it overhangs, so that puppets can be inserted through the bottom. Puppeteers hold the sticks and raise the figures so that they show through the front opening of the box. Paste the script on the back of the box (if you use a script) and the puppeteers can read and operate the figures at the same time, while kneeling on the floor behind the table. For variations one person can operate a puppet as another reads for it.



2. TO MAKE MORE DURABLE PUPPETS:

A. Collect round, burned-out light bulbs. Give each pupil a bulb. Have each wrap the bulb with "Saran Wrap" so that ends of the plastic overlap the base of the bulb.

B. Let each pupil wrap the bulb with wet newspaper strips (about two or three inches wide). Then have them cover the wet paper with more strips that have been dipped in paste (flour-water or wallpaper paste to buttermilk consistency). Each pupil covers his bulb with three or four layers of pasty newspaper. Then each pupil adds features such as nose and eyes by wadding up bits of wet newspaper soaked in the paste and affixing them to the bulb. One strip of pasty paper should be pasted across each added feature to reinforce it. Several layers of pasty paper should be wrapped around the "neck" of the bulb.

C. Place these puppet heads near a radiator or in an oven at 250 degrees (F) with door open until dry. The teacher will need to remove the bulbs by tapping each puppet head with a hammer until the bulb crunches, and then pulling on the loose ends of the Saran Wrap.

D. Let the children paint the puppet heads, and, if desirable, glue on yarn for hair. Biblical figures could have a piece of cloth for a "head dress' glued on.

E. If time permits, let the pupils sew costumes. If there is a shortage of classroom time, have a mother or someone sew them and affix them to puppet heads with glue and/or rubber bands. A large stage could be made from an appliance cardboard carton. Let the students cut out a stage opening above eye level so that puppeteers can stand inside the box and raise puppets to appear at the opening. Script can be taped to inside wall of box.

— from page 343 of **World Religions for the** Classroom by Dr. Dorothy Dixon, published by Twenty-Third Publications, West Mystic, CT. in 1975. Reprinted with the kind permission of the publisher.

CONNECTING LINK BETWEEN JOSEPH AND MOSES

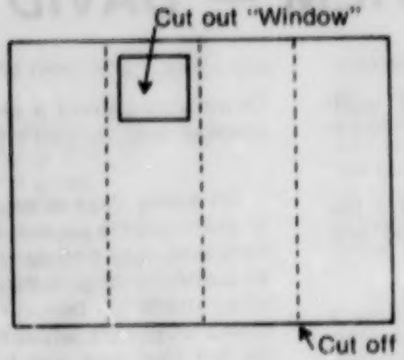
Many years passed. Jacob and Joseph and his brothers grew old and died in Egypt, but their big families continued to live there. The families grew bigger and bigger until they became a nation just as God had promised Abraham. These people were Hebrews, and were called the Children of Israel. Later, a new king ruled Egypt. He did not like the Children of Israel. He was very cruel to them and made them slaves. He even passed a law that all Hebrew baby boys should be killed.

This story tells about one of these baby boys, whose name was Moses, and how he was saved.

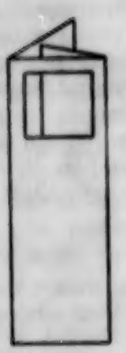
TACHISTOSCOPE

11a.

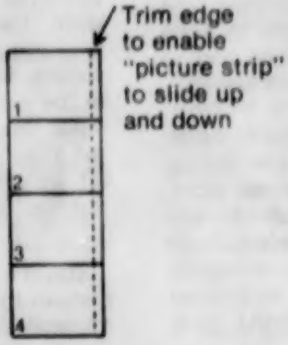
1


Cut out "Window"
Cut off

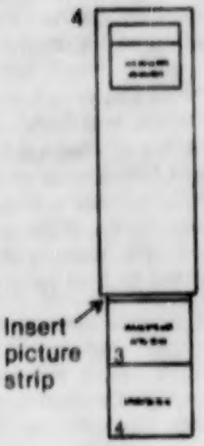
2



3


Trim edge to enable "picture strip" to slide up and down
1
2
3
4

4


Insert picture strip
3
4

Materials: 22.5 cm. by 30 cm. art paper; scissors

Method:

1. Fold paper in quarters, as in figure 1.
2. Cut off one strip. This will be the strip for the sequence pictures.
3. Draw and cut out a window as shown in figure 1. (The teacher may have to draw this for some of the students, and in some cases, cut it out.)
4. Fold the two sides back and paste one to the other to form an envelope. (See. figure 2)
5. Trim the edge of the picture strip. Divide into four equal frames. Draw a picture in each frame. (See figure 3.)
6. Insert picture strip (figure 4). Tell the story as each picture appears in the window.

THE SHEPHERD BOY OF BETHLEHEM — DAVID

12a.

David was the youngest of Jesse's eight sons. Jesse was a very rich man who lived in Bethlehem.

As he was old his sons looked after the olive groves and vineyards and sowed and reaped barley.

David's work was to look after his father's sheep. He had to wander for miles around the fields of Bethlehem to find fresh grass and water for his sheep.

The countryside was often parched and dry. There were no walls or hedges to keep the sheep safely penned in so David had to be especially careful not to lose any sheep.

Sheep could easily fall into gullies or be attacked by bears and lions. David was strong and brave. He was prepared. He carried a rod, his shepherd bag and a sling which he used most skilfully. When a sheep strayed David fitted a stone to his sling sending it to drop just beyond the wanderer. The frightened sheep returned to find safety in David's care.

David also carried a shepherd's staff with a crooked end. Do you know why?

On sunny days when his sheep were quietly grazing by a stream David would tune his harp and play and sing lovely songs. (Show an autoharp or picture of a harp.) Also, David often made up beautiful songs. He felt his sheep were safe while he was minding them. He felt God was watching over him, just as he watched over his sheep. One of the loveliest songs David ever wrote was Psalm 23 "The Lord is my Shepherd. I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters. He restoreth my soul. He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death I will fear no evil for thou art with me, thy rod and thy staff they comfort me."

David's music was so sweet that he was chosen to play for King Saul who was ill and miserable.

THE EMPTY CRIB

13a.

This is story about the time when Jesus was born.

Jesus's mother was Mary.
Mary was young and gentle.
She was faithful and good.
She was thankful and happy.
When she smiled her eyes shone.
She was especially happy because she
was going to have a baby.

Mary's husband was Joseph, the
carpenter.
Joseph was tall and strong.
He was brave and gentle.
He was wise and just.
He loved Mary very much.
He took special care of Mary because she
was going to have a baby.

Mary and Joseph lived in Nazareth in Galilee. Every day Mary thought, "The time is coming closer when my baby will be born." Every day she worked on the little woolly clothes she was making to keep the baby warm.

Every day Joseph thought, "The time is coming closer when our baby will be born." Every day he worked at the little wooden crib he was making for the baby.

Mary and Joseph were very excited about the baby who was coming soon.

Each night Mary and Joseph looked at the clothes Mary was making. "These are lovely warm clothes for a little baby," said Joseph, proudly, looking at Mary with love.

Each night they looked at the crib Joseph was making. "This is a fine bed for a little baby," said Mary, proudly, looking at Joseph with love.

Each night they looked at the crib. At last everything was ready for the baby.

Then, suddenly, without warning, all their plans were upset. Mary cried. And Joseph looked — and was — very angry. Not at Mary. He was angry with Caesar. Caesar was the Emperor, far away in Rome. One day a messenger from the Emperor rode into Nazareth. He got off his horse and walked to the center of the village. He unrolled a letter from the Emperor and read it in a loud voice. It was an order from the Emperor.

This is what it said. "From Caesar Augustus, your Emperor in Rome, to everyone in Galilee and Judea. I want to know how many people I have in all my kingdoms. Everyone must go at one to the place from which his family comes, to be counted. There must be no excuses. Everyone must go at once."

The messenger read the order three times. Then he rolled it up again, got on his horse, and rode away in a cloud of dust.

What a cruel order the Emperor had given! For Joseph didn't come from Nazareth where he and Mary lived. He came from Bethlehem in Judea, almost a hundred miles away!

Mary and Joseph would have to go at once to Bethlehem. Mary would have to walk almost a hundred miles from home just when she was expecting her baby to be born. She would have to leave behind most of the lovely warm woolly clothes she had made for the baby. No wonder Mary cried.

Joseph was very angry. Imagine! He would have to take Mary away from their home in Nazareth just when she was expecting their baby. She would have to walk almost a hundred miles to Bethlehem. He would have to leave the fine wooden crib he had made ready for the baby to sleep in when he was born. No wonder Joseph was angry.

It was winter-time.
It was cold on the roads.
Joseph and Mary were poor.
They might not be able to find a place
to stay.

Joseph put his arm around Mary.
"I'm sorry, Mary," said Joseph, "but we will have to go. We must obey the Emperor's order. I'll do my best to look after you." Mary looked up at Joseph and smiled through her tears. "Thank you, Joseph", she said. "I know you will."

Mary went to the chest where she kept the baby clothes. She packed some of them in a bundle. But Joseph, what could he do? He looked at the crib he had made for the baby to sleep in. He couldn't possibly take it on the trip. He felt very badly.

When they were packed, they went outside their house.

It was cold and windy.
Mary drew her blue shawl closely around her. Joseph closed and locked the door.

They walked up the road leading out of Nazareth.

Mary thought of all the warm wooly clothes she had left behind in the chest. Joseph thought of the fine wooden crib he had made ready for the baby.

He looked at Mary.
Mary tried to smile.

Then together they started over the hills to Bethlehem.

— from **Time for Each Other**, written by Robert K.N. McLean for the New Curriculum of the United Church of Canada, published with the kind permission of CANEC Publishing & Supply House of the United Church of Canada.

A BED IN A STABLE

14a.

This is another story about the time when Jesus was born.

In the sky over Bethlehem the stars were shining. It was almost dark. Joseph and Mary were walking on the road leading into Bethlehem. "Come, Mary", said Joseph. "We must hurry. We must reach Bethlenem before the gates are closed for the night". Mary hurried as fast as she could. They arrived just in time.

"Hurry up, there!" shouted the gatekeeper as they walked wearily up the hill. "It's late. I'm going to close the gates. Have you come far?" he asked. "From Nazareth in Galilee," said Joseph. "We've walked almost a hundred miles," said Joseph. "I'm Joseph, the carpenter. This is Mary, my wife."

"Come along," said the gatekeeper, "and get inside the gates so I can lock up." "Have patience, gatekeeper," said Joseph sternly. "My wife is very tired," "I've seen hundreds of people at my gates today. They were all tired," said the gatekeeper crossly. "But Mary, my wife, is going to have a baby," said Joseph quietly. "Oh," said the gatekeeper. "God be with you," he said gently as he looked at Mary's tired face.

Mary smiled at him from beneath her blue shawl. "Thank you," she said.

Joseph turned to the gatekeeper. "Can you tell me where to find a room tonight?" he asked.

"They Emperor's order has brought many people to Bethlehem," said the gatekeeper. "You'll have a hard time finding a room at this hour of the night."

"It's so late!" said Mary sadly. "I was so tired today I could not walk very fast."

"We are safely to Bethlehem," said Joseph. "God will not forsake us. Come Mary. Somewhere we shall find a place for the night."

"Oh, Joseph, I hope so," said Mary.

Together, they walked up the hill into the town.

They walked up the streets and down the streets of Bethlehem. They knocked at door after door to ask for a room. They peeked into courtyards. They asked strangers on the street. But nowhere could they find a room.

It grew darker and darker, and colder and colder. Mary grew more and more tired. Joseph became more and more worried. He must find some place for Mary — and soon.

At last they came to a little street in which there was an inn. (An inn is a little hotel) Mary was so tired she could go no further. She sat down in the street, too weary to move. Would this be the place where they would find a room? Joseph walked to the door of the inn. It was closed and locked. There were no lights. Joseph knocked at the door. "I'm Joseph of Nazareth," he called. "Have you a room for my wife and me?" There was no answer.

Joseph knocked and called again. There was no answer.

Joseph knocked again. Then there was an answer!

A sleepy inn-keeper opened the door. "I have no room, Joseph", he said. "My rooms are all taken." "Have you no place for a traveller and his weary wife," asked Joseph. "No", said the inn-keeper. "Nothing at all?" pleaded Joseph. "Nothing, Joseph," said the inn-keeper. "It's not for me but for my poor wife," said Joseph. "You should have come sooner, Joseph," said the inn-keeper. "The only place here with any room is my stable. You can stay there if you like!" Then he closed the door of the inn.

Joseph walked slowly away. He walked past the stable. "Even the animals in Bethlehem have a place to spend the night", he said bitterly, "but poor Mary is left out on the streets."

Joseph's heart was sad as he returned to Mary. "I found nothing, Mary," said Joseph, "except..." "Except what, Joseph?" asked Mary. "Except the inn-keeper's stable," said Joseph. "A stable is better than the street, Joseph", said Mary.

Poor Joseph! He wanted a fine room for Mary but instead he had found only a stable. Yet Mary was right. A stable was better than the street.

They went inside through its narrow low doorway. There were animals in the stable, but Joseph found an empty stall. He filled it with sweet-smelling hay. He spread his cloak for Mary to lie down.

Mary stretched her tired body in the hay. "Joseph," she said, "you were right. God has not forsaken us. We have found a place to sleep after all."

Joseph looked around the stable. It was old and dark, but it was warm. A friendly cow poked her head out of her stall and looked at Mary. "Moo!" said the cow, gently. A little white lamb was sound asleep in the hay nearby. Joseph heard a pigeon in the rafters. Looking up, he saw the sky through a hole in the roof. A very bright star was shining above them. When he turned to look again at Mary, she was fast asleep in his cloak on the hay.

— from **Time for Each Other**, written by Robert K.N. McLean for the New Curriculum of the United Church of Canada, published with the kind permission of CANEC Publishing & Supply House of the United Church of Canada.

AWAY IN A MANGER

15a.

This is still another story about the time when Jesus was born.

It was the middle of the night,
There was no light in the inn at Bethlehem.
Everyone there was fast asleep,
The streets of the little town were dark.
The air was cold.

But in the stable of the inn it wasn't like that at all!
The stir in the stable was warm and sweet.
The stars shining through a hole in the roof gave light.
And everyone in the stable was awake!

The cow was awake,
The little white lamb was awake,
Joseph and Mary were awake,
And the baby Jesus was awake!

Yes, he was there! He was born!
He was born in the night.
And in a stable, of all places!

He lay quietly in his mother's arms as she rested on Joseph's cloak in the hay. The little baby's eyes shone in the starlight just like his mother's. Joseph put more sweet-smelling hay in the stall to make Mary comfortable. "Now, isn't that better?" he said, as he straightened his clock under her. "I am very comfortable, thank you, Joseph," said Mary. "And I am very happy," she whispered. She looked down at the baby in her arms. Her eyes sparkled with joy. "Look, Joseph!" she cried. "The baby has his little hand curled around my finger. He is holding my hand in his."

Joseph looked at Mary and the baby. He was so happy he could hardly speak. Everything had turned out well. Mary was fine. The baby was born. And they were both warm and comfortable.

"Thank you, God, for your loving care," said Joseph quietly.

"We shall call him Jesus just as we planned," said Mary. "I shall try to be a good father to him, Mary", said Joseph. "You will be a fine father," said Mary. "Oh, isn't he a fine boy!" she said as she looked at the baby again. "He is like his mother," said Joseph. "His eyes shine in the starlight just as yours do."

Joseph reached out and touched the baby's cheek. "You have a good mother," said Joseph to the baby. "Why look here!" Joseph touched the clothing in which the baby lay. "See this. Here in a stable so far from home in Nazareth, you are wrapped in the warm woolly clothing Mary made for you," said Joseph proudly.

Mary smiled and said, "I wish he could spend his first night in the fine crib you made for him."

The Emperor Caesar is to blame for that," answered Joseph. "He didn't think about people expecting a baby when he ordered us to Bethlehem."

"Imagine Jesus being born in Bethlehem," said Mary. "And in a stable, of all places!" she laughed. "If the inn-keeper hadn't given away all his rooms I would have got one for you," said Joseph. "Oh, Joseph, I don't mind!" said Mary. "We are comfortable, and Jesus is as happy here as if he were in a palace."

Joseph looked around the stable. Then he went to the manger at the head of the stall. He stooped down and gathered an armful of the sweet-smelling hay. He filled the manger with it. Then, kneeling down, he helped Mary put the sleeping baby in the manger.

"Joseph, Oh, Joseph!" said Mary, smiling. "Look what you've done. "What do you mean'" asked Joseph. "Don't you see?" cried Mary. "You have made a crib! Look at Jesus in the manger. It makes a fine crib." "It does, doesn't it?" said Joseph, smiling happily. "Indeed it does," said Mary. "The manger makes a fine crib. The one you made at home in Nazareth is empty. But you've made another one instead!" Joseph laughed.

"We've learned so much tonight," said Mary. "We had no place to come except to this stable. Yet in it you found a bed for me and a cradle for Jesus." Joseph put his arm around Mary. "Where there is love, and trust in God," he said "people can always make a home."

Together they looked at the baby Jesus. The starlight shone on his sleeping face. "He has come from God," said Mary, softly.

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WHEN JESUS WAS A BOY

16a.

When Jesus was young he enjoyed doing many of the things you like to do. He would wake up just as the sun was beginning to rise and skip out to the low hills behind his house. Let's pretend we are the boy, Jesus. Skip around the room and I'll tell you what to look for.

(Children skip around room. Use record or piano music for background.)

Teacher calls out suggestions: Here come some sheep climbing up the hill. Let's all be sheep. Everyone on all fours.

(Children crawl)

Jesus had chores to do and feeding the sheep was one of them. He enjoyed playing with the little lambs. What kind of sound does a little lamb make?

(Class makes "baaing" sounds)

Everyone be very quiet for a moment. Do you see that little lamb over there? She must be lost. Let's tiptoe over and bring her back to her mother.

(Children tiptoe)

The sun is shining brightly and it is getting very warm. Do you feel the sun on your face? Lie down in the shade of an olive tree.

(Children lie down)

Jesus lived with his mother, Mary, and with his father, Joseph. His parents worked very hard all day. Mary would go to the well to get water and would make the bread they ate for supper. Joseph was a carpenter and worked in the shop beside his house. Jesus would often help his father cut the wood to make yokes for oxen. What kind of noise does a saw make?

(Class makes "sawing" sounds)

It's time for Jesus to go back home now. Let's march on the way home.

(Children march)

Jesus was the oldest brother in the home. How many of you are the oldest child in your home? Jesus enjoyed playing with his younger brothers and sisters. Listen, they are calling him to come play now. Look, they are playing with a spinning top just like we sometimes play with. Can we spin like a top?

(Children spin)

Now let's sit and rest a minute.

(Children sit)

Jesus was a happy boy who played and worked and studied and loved animals and helped others, just like you do. His home was one single room with an earthen floor. Outside was a ladder to a flat roof. At the end of the day Jesus would climb to the roof. Let's climb.

(Children climb)

Here he could feel the cool evening breeze and see all the other houses of Nazareth. Sometimes his parents would let him sleep up here, under the twinkling stars.

(Children curl up to sleep)

Goodnight!

THINGS JESUS LIKED TO DO

17a.

When Jesus was a boy there were many things he liked to do. He liked to go walking on the hills with his father, Joseph. He liked to hold his father's hand. He like to feel the wind blowing on his face.

Sometimes Joseph and Jesus saw foxes on the hills. They watched the birds flying to their nests. Sometimes Jesus gathered wild flowers and took them home to his mother, Mary.

Often Mary would say to Joseph, "Joseph, where have you been?" And often Joseph would answer, "Jesus and I have been for a walk on the hills."

Jesus loved to be out of doors. So do you, don't you?

Another thing Jesus liked was playing. He played games with the children in his village. They pretended they were kings and queens, shepherds and soldiers. They played marbles. They skipped and danced and sang.

Often Joseph came to Mary and said, "Mary, where is Jesus?" And Mary said, "Jesus is in the village playing with his friends."

When Jesus was a boy he liked to be with other people. So do you, don't you?

There was something else Jesus liked to do. He liked to listen to stories. And the best place in Nazareth for stories was the synagogue. The synagogue was the church in Jesus' village. Every sabbath day Joseph and Mary took Jesus to the synagogue. He heard wonderful stories there.

He heard about the baby Moses floating on the river in a basket. He heard how Moses grew up and served God with all his might. He heard about David, the shepherd boy, who became a great king. He heard the beautiful story about Ruth who loved and cared for her poor old mother, Naomi.

Often, at home, Jesus said to Mary and Joseph, "Tell me the stories I heard at the synagogue. Tell me about Moses and David and Ruth." Jesus went to the synagogue on other days too. All the boys in the village went to school at the synagogue. They sat on mats on the floor. They wore little caps on their heads. They learned to read and write. They learned to think — and ask questions.

Jesus loved to ask questions; all kinds of questions — about God, about God making the world, about foxes, birds and flowers, about people like Moses, David and Ruth. Jesus wanted to know all he could about God. He wanted to know all he could about the world. He wanted to know all he could about people like Moses and David and Ruth who served God and were kind to others.

These were things that Jesus loved to do when he was a boy. He loved to be out of doors. He loved to play with other children. So do you, don't you? He loved to hear stories. He loved to ask questions. I'm sure you do too!

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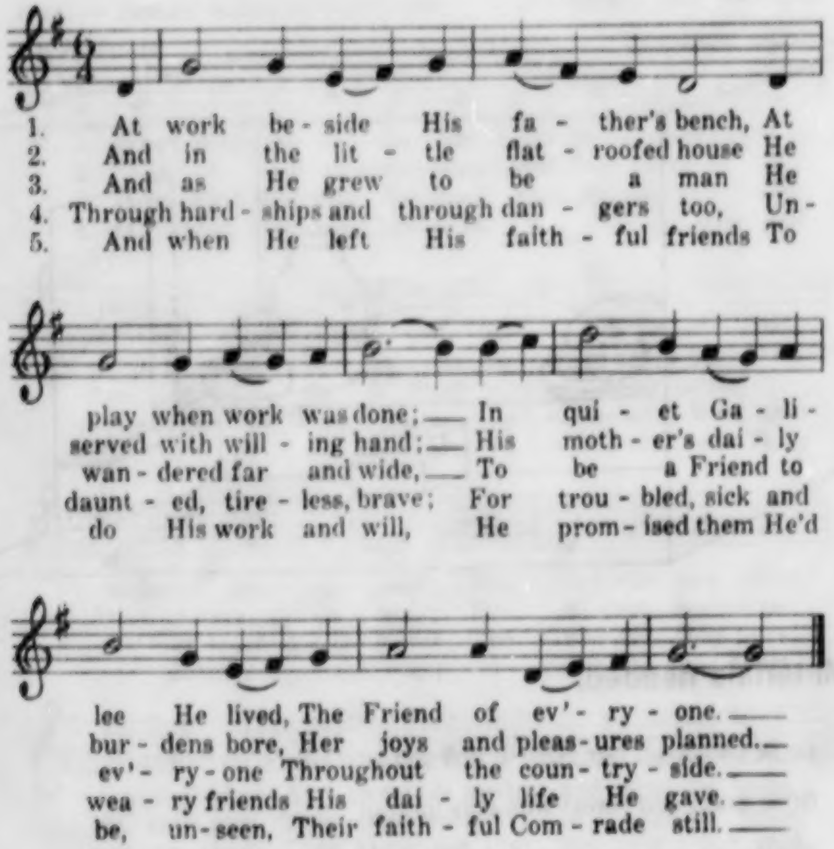
7 AT WORK BESIDE HIS FATHER'S BENCH

A. M. PULLEN

English Traditional Melody

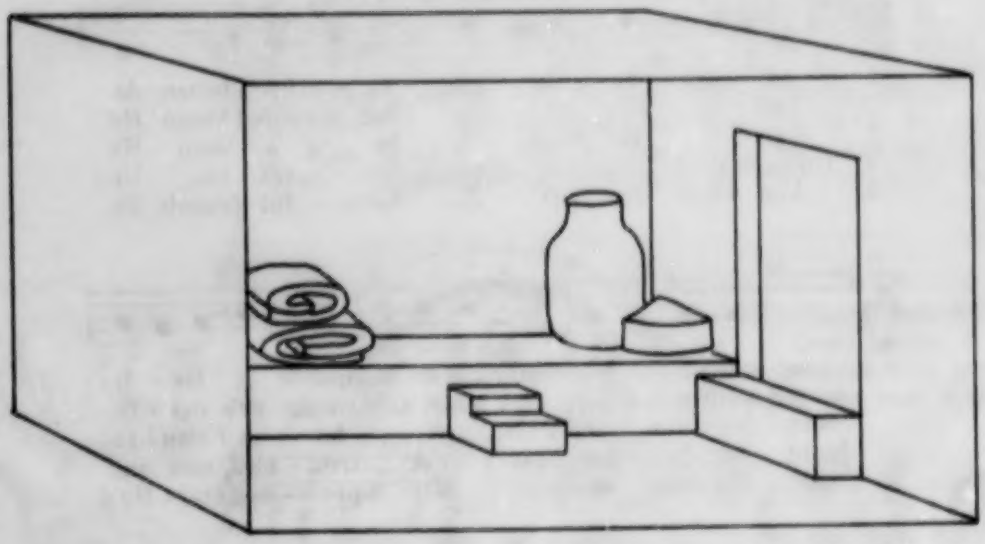
Tune EAST HORNDON


1. At work be - side His fa - ther's bench, At play when work was done; — In qui - et Ga - li - lee He lived, The Friend of ev' - ry - one. —
2. And in the lit - tle flat - roofed house He served with will - ing hand; — His moth - er's dai - ly bur - dens bore, Her joys and pleas - ures planned. —
3. And as He grew to be a man He wan - dered far and wide, — To be a Friend to ev' - ry - one Throughout the coun - try - side. —
4. Through hard - ships and through dan - gers too, Un - daunt - ed, tire - less, brave; For trou - bled, sick and wea - ry friends His dai - ly life He gave. —
5. And when He left His faith - ful friends To do His work and will, He prom - ised them He'd be, un - seen, Their faith - ful Com - rade still. —

— from **Songs of Praise for Schools: A Book of Worship for the Primary Grades.** Toronto: The Ryerson Press, 1958. Reprinted with the permission of the Protestant School Board of Greater Montreal.

DIORAMA OF JESUS' HOME

19a.



Materials needed:

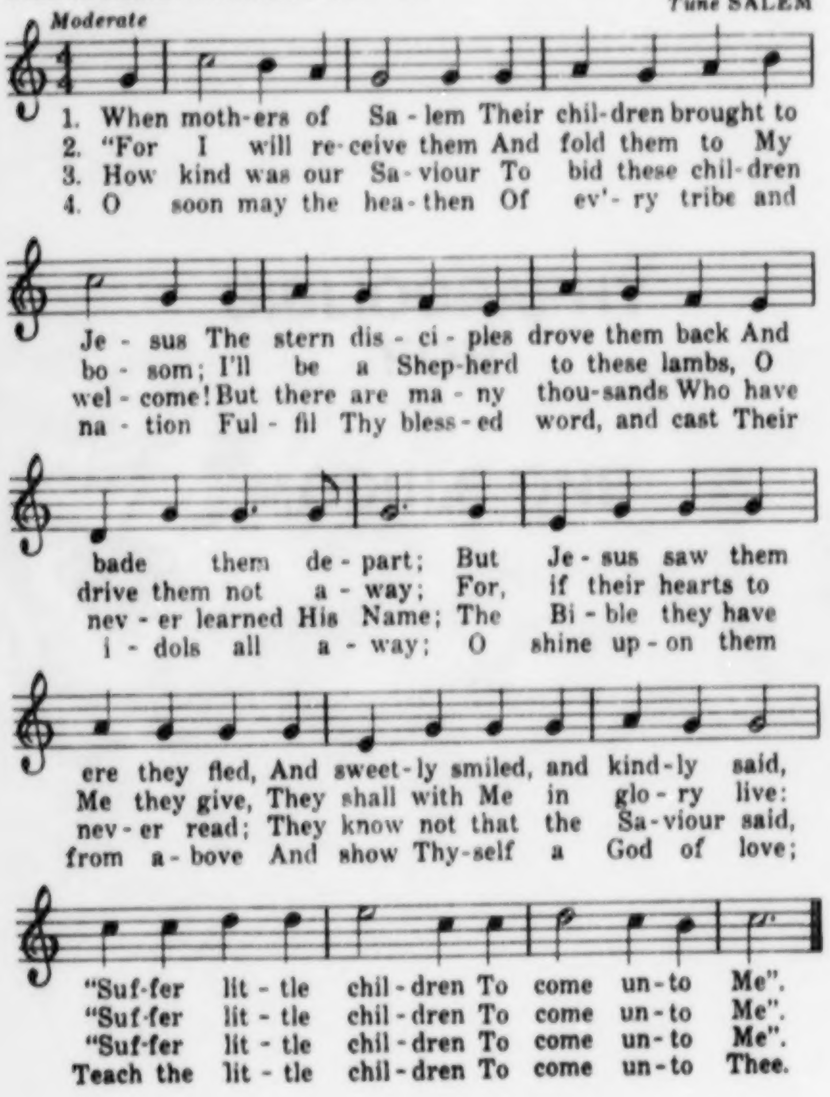
1. Large cardboard box open at one end, and placed on its side
2. Dried grass and leaves with clay for roof
3. Cardboard sheets to fold in order to make the different levels of the house
4. Plasticine, playdough or clay to make utensils
5. Plastic farm animals — oxen, sheep, and others
6. Fabric to be cut and used as sleeping mats

45

WHEN MOTHERS OF SALEM

William Medlen Hutchings, 1827-1876

Methfessel's Song Book, 1818
Tune SALEM


Moderate
1. When moth-ers of Sa - lem Their chil-dren brought to
2. "For I will re-ceive them And fold them to My
3. How kind was our Sa - viour To bid these chil-dren
4. O soon may the hea-then Of ev'-ry tribe and
Je - sus The stern dis - ci - ples drove them back And
bo - som; I'll be a Shep-herd to these lambs, O
wel - come! But there are ma - ny thou-sands Who have
na - tion Ful - fil Thy bless-ed word, and cast Their
bade them de - part; But Je - sus saw them
drive them not a - way; For, if their hearts to
nev - er learned His Name; The Bi - ble they have
i - dols all a - way; O shine up - on them
ere they fled, And sweet-ly smiled, and kind-ly said,
Me they give, They shall with Me in glo - ry live:
nev - er read; They know not that the Sa-viour said,
from a - bove And show Thy-self a God of love;
"Suf-fer lit - tle chil-dren To come un-to Me".
"Suf-fer lit - tle chil-dren To come un-to Me".
"Suf-fer lit - tle chil-dren To come un-to Me".
Teach the lit - tle chil-dren To come un-to Thee.

— from **Songs of Praise for Schools: A Book of Worship for the Primary Schools.** Toronto: The Ryerson Press, 1958. Reprinted with the permission of the Protestant School Board of Greater Montreal.

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MODULE ONE

BIBLIOGRAPHY FOR MODULE ONE THE JUDAEO-CHRISTIAN STORY

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MODULE TWO

CELEBRATION

INTRODUCTION

THE CELEBRATION OF HAPPY EVENTS

The second module is, in a special sense, the most important module in the course. This is so because celebrative activities come very close to the heart of the basic attitude which one wishes to nurture. It is indubitably central to the Christian message — a message which is quite properly reflected in the Moral and Religious Education programmes of the Protestant sector — that life is a gift to be lived fully, and to be celebrated; it is not a series of problems to be solved.

Stephanie Schamess, in an article on celebration, makes this added observation: "... (the) school is a place where ceremonies of respect, festivity, rejoicing, proclamation, and praise can take place. Through the experience of celebration in school, each child can develop self-esteem about his own heritage, share this heritage with his peers, and learn, in turn, to understand and respect the ways in which other cultures are both different from and similar to his own."[1]

Apart from the calendar events which are dealt with in this module, there are other events which the student may have occasion to celebrate. These may include family or friends' birthdays, family marriages and anniversaries, Mother's Day and Father's Day, baptism, first communion, joining the church, Bar Mitzvah, promotions or graduation, and special achievements of family members and friends — in short, those events in which the student shares, either as a family member or as a member of a class or other group. It is by participation in these happy events that the student becomes more deeply appreciative of the caring units to which he belongs. He acquires a sense of belonging and of self-esteem, prizing increasingly highly the groups of which he is a member, and the individuals who constitute these groups.

One way that the teachers may assist students in this is to provide them with information about the significance of such events, and the traditional activities which have grown up around them.

RESOURCES

The following references are a sampling of the material which is of value to the teacher as he or she plans activities to meet those objectives. These, and other titles may be found in the bibliography at the end of this module.

Dixon, Dorothy, **The Formative Years:** This slim volume has a section on pages 34-44 entitled "Symbolizing in Celebrations" which makes suggestions for the observance of many happy events and other calendar events of the Judaeo-Christian heritage. This observance, the author asserts, assists the child to "appropriate a **sense of values** and a lasting faith from approaching life with wonder, from being close to adults who are trusting and loving, and from celebrating with enthusiasm and creativity those occasions which stand for the meaning messages of life". (page 44)

Dixon, Dorothy. **World Religious for the Classroom,** provides information about major "rites de passage". (e.g. Christian baptism is referred to on page 124.)

Fisher, Aileen. **Holiday Programs for Children:** Pages 321 — 335 and 340 — 348 are useful.

Fitch, M.F. **One God, the Ways We Worship Him.** Many of the events which are cause for Jewish and Christian celebration are explained. (e.g. Bar Mitzvah, pages 27 - 32; first communion, pages 126 - 128.)

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[1] Stephanie Schamess, "Ceremony, Celebration and Culture: Some Considerations of the 'Three C's' and our Schools" in **The Elementary School Journal,** Vol. 79, No. 1, Sept. 1978. The University of Chicago.

Parish, P. **Let's Celebrate: Holiday Decorations You can Make.**

The giving of gifts is a significant aspect of the celebration of many happy events. "It's the thought that counts" is more than a trite expression, and students will become increasingly aware of this as they observe the appreciation recipients show upon receiving gifts which are the student's own handiwork. On such occasions as Mother's Day, Father's Day, anniversaries and birthdays the child may design a simple card, decorate it himself, and compose an appropriate message. On page 30 of **Holiday Decorations You Can Make,** by P. Parish, there is a description of a "helping hand" card in which the student lists the ways he plans to help his mother or father. This would make a good gift for grandparents as well — or elderly neighbour-friends. On page 31 is a plan for making a "best mother" or "best father" award. This idea could be used for other relatives and friends.

The students might make a coupon book of chores that they would like to do whenever mother or father asks. A drawing showing some aspect of family life would be a memento which might outlast one's school-days!

Poetry composed by the student as a tribute to his parents or other family member is another suggestion. A poem neatly copied would be equally welcome. (See page 17b for an example of Creative Writing for a special occasion.)

Pages 321 ff. of Fisher's **Holiday Programs for Children** have examples of drama and poetry for assisting students in the observance of Mother's Day.

Teachers might consult the books by Uys and Beegle for gift ideas for family members and friends on various occasions. The bibliography lists other titles which may be consulted.

There are as many classroom activities for enhancing "the experience of celebration in school" as there are creative ideas in the mind of the imaginative teacher. Many of these activities suggest correlation with other subject areas, such as language arts, music, art and social studies. For example, visits to a neighbour's farm, or a class picnic, can be a source of celebration as the students share in oral — or written — accounts of these excursions, or prepare a display of art work, or compose poetry about the group event.

LESSON 1

Introduction to Unit on Thanksgiving*

OBJECTIVE:

The student will acquire knowledge of Thanksgiving and, by participation in activities traditionally associated with this festival, acquire in appreciation of family celebration.

MATERIALS:

1) Pictures of Thanksgiving activities (use material from one's own picture file)

2) Drawing paper; crayons

METHOD:

- Discuss the meaning of Thanksgiving and the festival's origins (for background information, see page 1b).
- Have a caring circle discussion, allowing individuals the opportunity to tell of someone - or something - for which he is thankful.
- Do summary, and close with song, "Thanksgiving" (see page 2b).

FOLLOW-UP ACTIVITY:

Draw a picture to show thankfulness for something — or someone.

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*In the programme for this level, Thanksgiving, Sukkoth, Christmas and Hanukkah are the celebrations which are specifically mentioned. They are the festivals for which suggested activities are outlined in this section of the guide. Those for Hallowe'en, St. Valentine's Day and Easter may be found in the Level Two Teacher's Guide.

LESSON 2

Thanksgiving Customs

MATERIALS:

1) Pictures of Thanksgiving customs
2) Materials for making turkeys (paper, crayons, scissors) — see pages 3b, 4b

METHOD:

- Discuss, with pictures, Thanksgiving customs, notably foods (turkey, cranberry sauce, pumpkin pie) and family visits.
- Have students tell about visits to the homes of family members for special Thanksgiving dinner. They will tell what aspect of the event they most enjoyed.

FOLLOW-UP ACTIVITY:

Have students make turkeys, or other symbols which convey the 'celebration' feeling of this festival. Sing the song "Thanksgiving" while working (see page 2b).

OPTIONAL ACTIVITY:

Various games for Thanksgiving are found on pages 16 and 17 of Cram's **Games for Special Days** (see bibliography).

LESSON 3

Harvest Thanksgiving in our classroom

MATERIALS:

1) Thanksgiving symbols made in previous lesson
2) Strips of yellow, brown and green crepe paper
3) Table decorations
4) Serviettes, plates, forks
5) Song, "Thanksgiving" (see page 2b)
6) Pumpkin pies
7) Story book of teacher's choice

METHOD:

- This informal session takes the form of decorating the classroom for Thanksgiving, and then, amidst a Thanksgiving ambiance, enjoy traditional music, stories and food. (This will require a longer period of time than is usually given to an MRE class.)
- Affix Thanksgiving symbols to windows, doors, etc. Add streamers of various colours to windows. (Do not attach flammable materials to light fixtures.)
- Decorate a large table with a Thanksgiving motif. Autumn leaves and red berries (Mountain Ash, cranberries) may also be used.
- Select a story and/or a poem about the observance of Thanksgiving with family and/or friends.
- Enjoy pumpkin pie together, and sing the song "Thanksgiving", and other songs if desired.

LESSON 1

An Introduction to Sukkoth

OBJECTIVE:

By participating in the traditional activities of Sukkoth, the students will acquire an understanding of the significance of this harvest thanksgiving observance in Jewish family life.

MATERIALS:

1) Garvey, R., **Holidays are Nice**
2) Background information on Sukkoth (see page 5b)
3) Directions for building a sukkoth (see page 6b)
4) Construction paper of various colours and scissors
5) Goldstein, Rose, **Songs to Share** — Song Book or record.

METHOD:

Explain to students that they are going to learn about a happy festival that is celebrated by the Jewish people. The purpose of the festival is to commemorate the giving of food to Moses and his followers in the wilderness and to celebrate God's care and kindness. (Use whatever background information on pages 5b and 6b is relevant to six-year olds.)

- Explain the significance of the sukkoth by sharing with the students a story about building a sukkoth and decorating it. (See pages 13 - 16 of **Holidays are Nice**.)
- Explain that the class is going to do a special project to mark the week-long Sukkoth festival, and that today they will begin preparing the fruits and flowers which will adorn the sukkoth.

FOLLOW-UP ACTIVITY:

Students cut fruit and flower shapes from construction paper for decorating the booth later while they listen to the song "Hashanah! We celebrate Sukkoth," from **Songs to Share**.

ADDITIONAL ACTIVITY:

Make Star of David mobile to decorate room. (See page 7b)

LESSON 2
Building the Booth

MATERIALS:

1) Garvey, R., **Holidays are Nice**
2) background information on Sukkoth (see page 5b)
3) wooden frame/crate/cardboard boxes
4) crepe paper
5) fruit and flowers made from papier maché or construction paper
6) willow branches/straw/grass/pine branches
7) real fruit
8) Goldstein, R., **Songs to Share**

METHOD:

— Review the meaning of Sukkoth by recalling the story about Dave, Dan and Judy on pages 13 - 16 of **Holidays are Nice**.

— Devise a booth in one of the following ways:

a) Use a frame which has been made for this purpose by a parent or older student, or the manual arts department;
b) Use a large piano crate with one side and the top removed;
c) Use a square climber from the gymnasium as a frame;
d) Make miniature sukkahs by using cardboards boxes.

— Decorate the booths, using crepe paper, flower and fruit shapes (made earlier from construction paper or papier maché) willow branches, or grass or straw or pine branches for the roof, leaving spaces through which to view the sky.

FOLLOW-UP ACTIVITIES:

After the sukkah is complete, children in pairs or small groups acting the roles of family members enter the sukkah and (a) pretend to have a meal of manna (see p. 166 of **Holidays are Nice**) (b) eat fruit. As this is going on, the teacher may read a Psalm of praise or the class may learn Song 17 in Goldstein's **Songs to Share**.

LESSON 1

Introduction to Unit on Hanukkah — Festival of Lights

OBJECTIVE:

The student will become familiar with the Jewish festival, Hanukkah, and, by participation in the activities traditionally associated with this festival, acquire an appreciation of it as a family celebration.

MATERIALS:

1) Menorah (If not available, see p. 303 of Dr. Dixon's **World Religions for the Classroom** (see page 8b)
2) Eight candles and the shammish
3) Background information (see page 9b)
4) Simon, Norma, **Hanukkah**
5) The story 'Chanukah Presents' from **Holidays are Nice**, page 23 (see bibliography)
6) Construction paper, scissors
7) Song 'Hanukkah Time' (see page 10b)

METHOD:

- Explain the significance and customs of the Hanukkah festival using the background information on page 9b or the book **Hanukkah** by Norma Simon (see bibliography).

- Show the class a menorah, and explain how it is used.

- Share the story, **'Chanukah Presents'** with the students, following it by a brief discussion of the gifts they like to receive.

- Conclude by singing the song 'Hanukkah Time' (see page 10b).

FOLLOW-UP ACTIVITY:

Prepare beforehand a large menorah from heavy construction paper, and attach it to the wall or bulletin-board within reach of the children. Have the students cut out "flameless" candles which they put in the large menorah. Each day of the festival they "light" a candle by taping to it a "flame" cut from construction or crepe paper. (Children may also enjoy making individual menorahs from 22.5 cm. x 27.5 cm construction paper, and "lighting" them each day of the festival.)

LESSON 2

Hanukkah Games and Songs

MATERIALS:

1) Menorah (s)

2) Song, 'Hanukkah Time' (see page 10b)

3) Story, 'Spinning the Dreidl" from Robert Garvey's **Holidays are Nice**, pages 24, 25 (see bibliography)

4) Dreydls — authentic or made from soap (see p. 303 of D. Dixon's **World Religions for the Classroom)**

5) Counters (beans, corn, nuts)

6) Song 'Hanukkah Time' (see page 11b)

METHOD:

- Briefly review meaning of Hanukkah.
- "Light" appropriate number of candles on the menorah, using the shammash.
- Sing the song learned previously, 'Hanukkah Time'.
- Share the story 'Spinning the Dreidl'.
- Explain how to play the dreydl game (see page 12b).
- Play the dreydl game, using beans, corn or nuts as counters.
- Learn another song by the same title, as found on p. 11b. Conclude by singing this new song.

FOLLOW-UP ACTIVITIES:

Other games which one may choose to play are found on page 19 of **Games for Special Days**, by Dorothy E. Cram. (See bibliography)

LESSON 3
Hanukkah Festivities

MATERIALS:

1) Song 'Hanukkah Time' (see page 10b)
2) Song 'Hanukkah Time' (see page 11b)
3) Menorah
4) Recipe and ingredients for latkes (see page 13b)
5) Hanukkah cookies (made beforehand) (see page 13b for recipe)
6) Song 'Hanukkah Latkes' (see page 14b)

METHOD:

- Welcome guests.
- Light the menorah.
- Begin by singing songs learned previously.
- By questioning elicit the fact that many festivals and special occasions have particular foods associated with them. Elicit such examples as eggs, chocolate bunnies and chickens and ham at Easter; cake on birthdays and anniversaries; turkey on Thanksgiving; plum pudding at Christmas; fruit at Sukkoth, etc.
- Talk about latkes.
- Make latkes in an electric frying pan.
(see recipe from D. Dixon's **World Religions for the Classroom**, on page 13b and get assistance from parents).
- While parents make latkes, teach song "Hanukkah Latkes'. (see page 14b)
- Students, teacher and guests enjoy eating together.

Unit on Christmas

- Of all the festivals known to the Judaeo-Christian world Christmas is the best known and the most widely observed. In the elementary schools of the Protestant sector in Quebec, it has become almost a tradition to carry on a wide variety of activities during this season.

- No celebration of this festival would be complete without reference to the story of the First Christmas. It is recommended that Lessons 1-4 of Module I (see content 2.1.1 **Stories about Jesus**) be used in the development of the Christmas celebrations in the class.

- Additional activities may be found in the appendix of this module (see pages 15b-16b)

Cross Reference: Module 1, Section 2.1.1 (Stories of Jesus)
Lessons 1-4 (pp. 53-56)

APPENDIX
for
MODULE TWO

HARVEST THANKSGIVING

1b.

Background Information

Thanksgiving Day, as it is celebrated in Canada, most likely had its beginnings in the harvest-home festivities in England when thankfulness for abundant crops was expressed. Thanksgiving has become a time for giving thanks for blessings of every kind. This custom has been perpetuated in many countries including Canada and the United States.

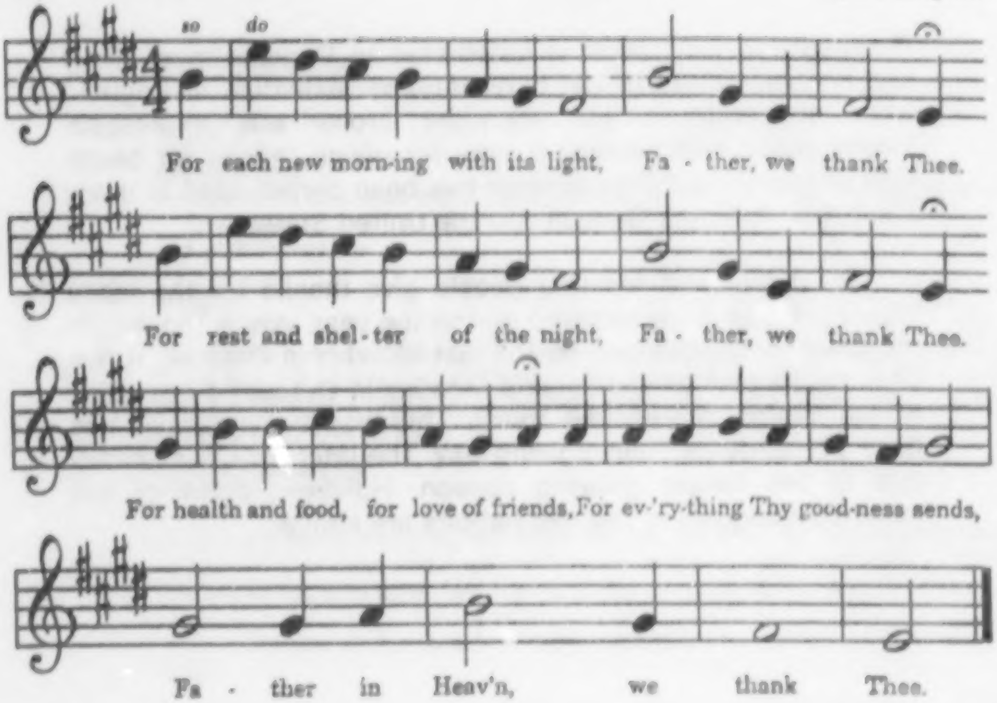
By prayer and feasting people give thanks for the many blessings they have received during the year. While Thanksgiving used to be observed on the last Monday in October, it has been celebrated on the second Monday in October since 1957. In the United States, the fourth Thursday in November has been set aside as Thanksgiving Day. The later date is probably due to the longer growing season. However, many of the customs observed in the two nations are similar.

Thanksgiving

2b.

Ralph Waldo Emerson

John Langland


so
do
For each new morn-ing with its light, Fa - ther, we thank Thee.
For rest and shel - ter of the night, Fa - ther, we thank Thee.
For health and food, for love of friends, For ev-'ry-thing Thy good-ness sends,
Fa - ther in Heav'n, we thank Thee.

— From **Singing and Dancing** of OUR SINGING WORLD series © Copyright, 1959, 1957, 1950, by Ginn and Company (Xerox Corp.). Used with permission.

PINE CONE TURKEY OR PHEASANT

MATERIALS:

1 large pine cone
plasticine
maple leaves
construction or tissue paper (black, white, grey for turkey; multi-colored for pheasant)
red yarn for wattle

Note:

Pheasants have colorful tail feathers — turkeys do not. Use the appropriate materials for whichever you plan to do. Colorful maple leaves make ideal tail feathers for a pheasant. They hold their shape best if pressed between wax paper first with a hot iron.

DIRECTIONS:

If you are using construction paper for tail feathers, let the students cut these out free hand and have them ready to glue — one to each section of the top of the pine cone near the tip of the cone. Do likewise if using leaves.

The part of the cone that was attached to the tree will be used for the head.

Make a base about 2.5 cm. wide and 1.25 cm. high from plasticine. Place the center part of the cone on this base. Make sure that the tail feathers are facing up. Press a few sections of the cone into the plasticine. Reinforce with plasticine.

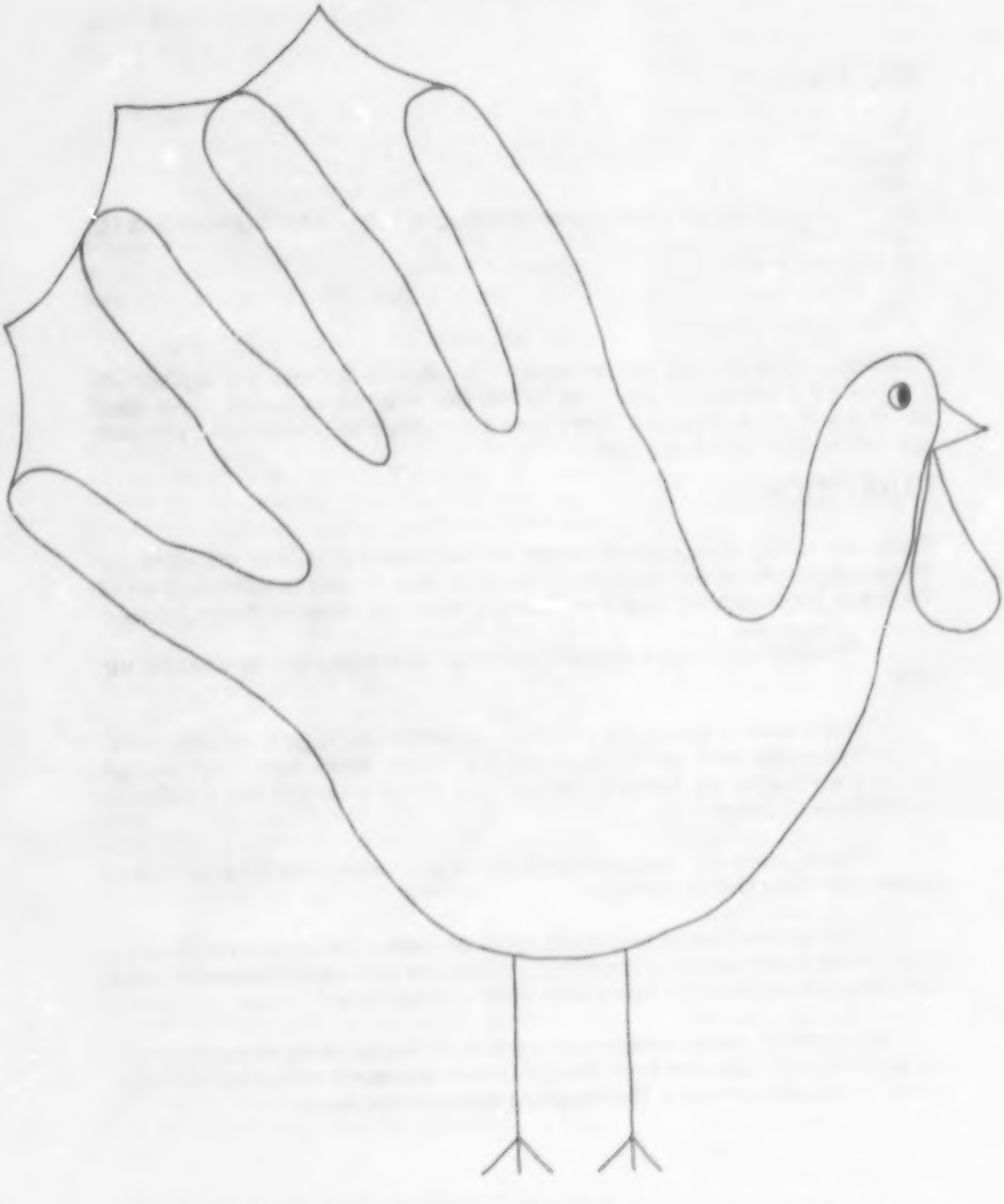
The student will shape a head out of plasticine which he will press gently onto the stem of the cone.

With a pencil make two small holes on each side of the neck. Insert a small piece of red yarn into the holes so that the yarn hangs under the neck as a wattle. Reinforce the holes with a bit of plasticine.

Place the finished product on a piece of plastic or lid to prevent soiling anything with the oils from the plasticine. Surround the turkey with coloured leaves and use as a Thanksgiving table centerpiece.

Hand-traced Thanksgiving Turkeys

4b.



Decorate finger section by colouring or pasting coloured paper feathers.

SUKKOTH

BACKGROUND FOR THE TEACHER:

In the twenty-fourth chapter of the third book of Moses, called Leviticus, the Israelites are commanded in verses 42 and 43: "Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: that your generations may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt."

The seven-day **Festival of Sukkoth**, also known as the Feast of the Tabernacles or the Feast of Booths, occurs after the High Holy Days Rosh Hashanah and Yom Kippur. The Festival is a way of remembering the lack of permanent homes during the years of wandering by the Jews in the desert on their way to the Promised Land; the **booths or Sukkahs** are a symbol of the insecurity of the lives of the Jewish people.

The Feast of Tabernacles is an autumnal harvest festival that recalls God's goodness and faithfulness so that seed time and harvest not fail. It also recalls the granting of food to Moses and his followers during their days in the wilderness. It was customary in ancient Palestinian times for everyone to move out into the fields, and to live in tents or booths in order to complete the work before the autumn rains, and in order to protect the ripening fruits against thieves.

In accordance with the law as enunciated in the book Leviticus, the Feast of Booths is celebrated each year by the building of booths. At this time of rejoicing, booths are built in the backyard of sufficient size to accommodate all the members of one's family. Apartment dwellers transform the balcony with branches and fruit to symbolize a sukkah.

In biblical times it was customary to place four special branches across the top of the booth. These four branches are comparable to four important parts of the body. The ethrog, which is a citron fruit branch, is like the heart, the temple of the intellect, and it suggests that man should serve his Creator with his intellect. The lulav, a palm branch, is symbolic of the spinal cord, essential for the entire body and reminds man to direct his entire being to the service of God. The hadas, or myrtle branch, alludes that "Man should not be led astray after his eyes on a day when his heart rejoices", as Aaron Halevi, the thirteenth century Spanish Talmudist expresses it in "Sefer Hahinukh", the Book of Education. The Avarah, or willow branch, symbolizes the lips, suggesting that as man completes his actions through speech, he must control his mouth and the things he says fearing God even at a time of rejoicing. Other coverings, such as pine branches or straw are used in modern times, and are arranged in such a manner as to permit viewing the sky through them.

Various harvest fruits are used to further adorn the sukkah, and it is here that meals are eaten during the week. During meals there are psalms, "songs and chants", and an atmosphere of rejoicing prevails.

Rabbi Zvi Elimelech Hertzberg brings to our attention another facet of the observance of Sukkoth in a sermon which is quoted on page 134 of **Judaism**, a book edited by Arthur Hertzberg. The Rabbi says:

> Sukkoth is the harvest festival. At the conclusion of the harvest in ancient Israel, the tithes were due. The Jewish farmer had then to exercise his generosity by setting aside a portion of the harvest for the priesthood and some of it for the support of the poor. Obviously, at the moment when the farmer found himself confronted by the commandment to give away some of his crop to charity, there was danger that the spirit of perversity would arise within him. He might reason, "Why should I give away that for which I have labored, which I have earned, to others?" Therefore, it was ordained that men live in the Suk-

kah, in a temporary dwelling, during this festival. Its purpose was to suggest that man himself is but a temporary sojourner in this world, that his home is his but for a moment, that nothing really permanently belongs to anyone, for the earth is the Lord's. This sobering thought is a bar to selfishness and a spur to charity.

Despite Rabbi Hertberg's sobering observation, Sukkoth is essentially an occasion for rejoicing in the steadfastness of a loving God. The culmination of the week's observances is the celebration called Simhat Torah, which means "Rejoicing in the Torah". Throughout the year, according to a prescribed dictionary, the five books of Moses are read, the cycle ending on the last day of Sukkoth, and beginning again. The sacred scrolls of the Torah are carried in joyous procession around the synagogue on this occasion.

— Based on readings from:

Dixon, Dorothy A. **World Religions for the Classroom**, West Mystic, Ct.: Twenty-third Publications, 1975 (pp. 99,299)

Fitch, Florence M. **One God, The Ways We Worship Him**, New York: Lothrop, Lee & Shephard Co., 1944 (pp. 40-43)

Hertzberg, Arthur, ed. **Judaism**, New York George Braziller, 1962 (pp. 130-135)

Note to teacher:

The names of festivals as well as traditional articles used in celebration may be spelled differently, according to the scurce material consulted

eg Sukkoth, Succot = Festival
Sukkah, Succah = booths
Shammish, Shammash, Shamos = tall lighter candle

MAKING A LIFE-SIZED SUCCAH

6b.

for Jewish Thanksgiving, called Festival of Succot (booths)

Either nail together wood and branches to make a booth big enough for your family or use an existing structure of that size and decorate it as follows:

Across the top, put branches, but leave space so you can look up through them. There are four special branches needed, but you may need to substitute if you cannot get them. They are:

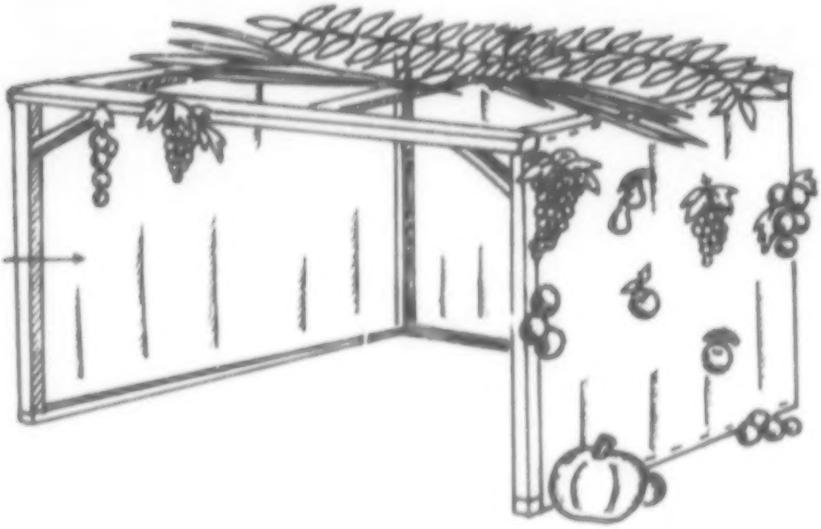
Ethrog: a citron fruit branch

Lulov: a palm branch

Hadas: a myrtle branch

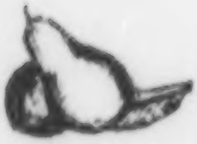
Aravah: a willow branch

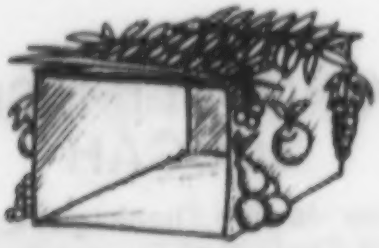
Add all sorts of harvest fruit, real or made of construction paper or papier-mache.

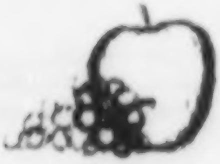


Down the sides you can use crepe paper.

If you cannot make a life-size succah, make a *miniature* one. Get a box and decorate it with branches, fruit and other colorful decorations.





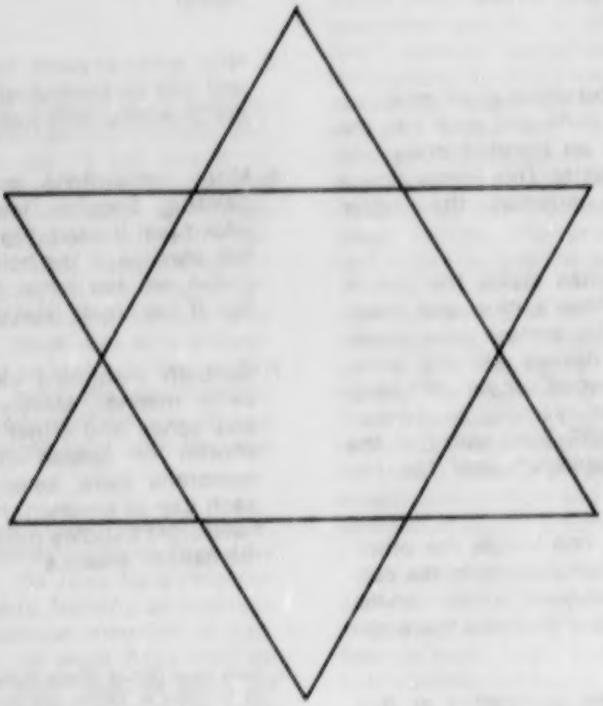


— from p. 299 of **World Religions for the Classroom** by Dorothy Dixon, published in 1975 by Twenty-third Publications, West Mystic, Ct., and reprinted with the kind permission of the publisher.

STAR OF DAVID MOBILE

7b.

Hook together three wire coat hangers. Cut flowers, fruits, vegetables and a Star of David from construction paper. Use felt pens, or silver foil to decorate paper cut-outs. Hang the cutouts with string from hangers. Tie loosely so that they may be balanced easily.



STAR OF DAVID
(symbol of Judaism)

HANUKKAH MENORAH FROM CONES

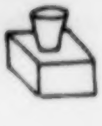
8b.

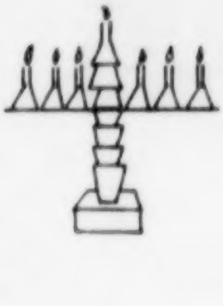
To make each menorah you will need about 15 cones (the type industry uses for winding string or heavy thread), glue, a strip of wood, plaster of paris, and a small milk carton. Other decorations may be added.

Directions

1. Use a 1/2 pint or cut-down quart milk carton. Mix plaster of paris and pour into the carton. Next press an inverted cone into the center of the plaster. This forms a base heavy enough to support the entire menorah.
2. Stack four more cones inside the one in the plaster. Add Elmer's glue and these will stay in place. Be certain your cones are piled straight. Across the top cone, place the strip of wood, about 19" long. Use balsa, paneling scraps, or beaverboard cut 1 1/2" x 19". Take care that the strip of wood is centered over the top cone.
3. Next, glue 3 cones, one inside the other, on top of the wood but directly in the center to give height for your center candle. Glue 4 cones to each size along the wood strip.
4. You may begin some decorating at this point. Macaroni may be glued around the base, yarn glued in decorative effects, etc. before an overall coat of paint is put on. A Star of David may be made with popsicle sticks, skewers, etc. and attached to the center.
5. Now spray or paint. Gold spray is effective and can be burnished after it has dried by dry brushing with walnut finish.
6. More decorations may be added after painting. Sequins, jewels, etc. should be added last if used. Finally, top with Hanukkah candles. If the holes in the tops of the cones are too large, insert cups of gold foil. If too small, trim candles to fit.
7. Sabbath menorahs can be made in the same manner. Merely eliminate the two end cones and either cut the wood a bit shorter or spread cones out. Sabbath menorahs have seven candles, one for each day of creation. Hanukkah menorahs have eight candles plus the tall lighter candle called "shamos".

— from page 303 of **World Religions for the Classroom** by Dorothy A. Dixon, published in 1975 by Twenty-third Publications, West Mystic, CT. Reprinted with the kind permission of the publisher.





THE FESTIVAL OF LIGHTS

9b.

December is the month during which two great festivals are celebrated. Hanukkah, the Holiday of Lights, is observed by those who espouse Judaism; Christmas, the celebration of the entry into the world of Jesus Christ, is one of the great festivals of Christendom.

Hanukkah

The Jewish feast of Hanukkah, a Hebrew word which means 'dedication', is celebrated from the twenty-fifth day of the month of Kislev to the second day of Teveth, covering an eight-day span in December. Hanukkah commemorates the victory of the Jews in 165 B.C. over the Syrian rules, King Antiochus Epiphanes, who had made conditions unbearable in Israel. When the temple was restored for worship, there was only enough oil in the eternal light to last one day, and it takes eight days to make the ceremonially pure oil. The small amount of oil was lit, and it burned the whole eight days until the new oil was ready.

Judas Maccabaeus, the Jewish leader, then proclaimed a festival to be observed by the Jews. Ever since, the Jews have celebrated the Holiday of Lights, burning an additional candle in the Hanukkah menorah or candelabrum each night for eight days until on the eighth night all eight candles burn. As the candles burn, the family enjoys the presence of one another, and the Presence of God whose steadfast love is celebrated in Hanukkah.

Advent Wreath

In the Christian tradition there is a 'feast of lights' which occurs at the same time of the year as Hanukkah does. It is the custom of the Advent Wreath, which probably originated in Scandinavia, and which came from Germany to be widely observed now in North America. On the first of the four Sundays of the Advent season, the season of preparation which immediately precedes Christmas, an evergreen wreath — circular to symbolize God's eternity, and of evergreen for the everlastingness of God's mercy — is placed in a prominent place in the home or in the church. There are four candles placed amongst the evergreen, one for each of the four Sundays in the Advent season, called respectively the **prophecy** candle, the **preparation** candle, the **proclamation** (or shepherd's) candle and the **power** candle.

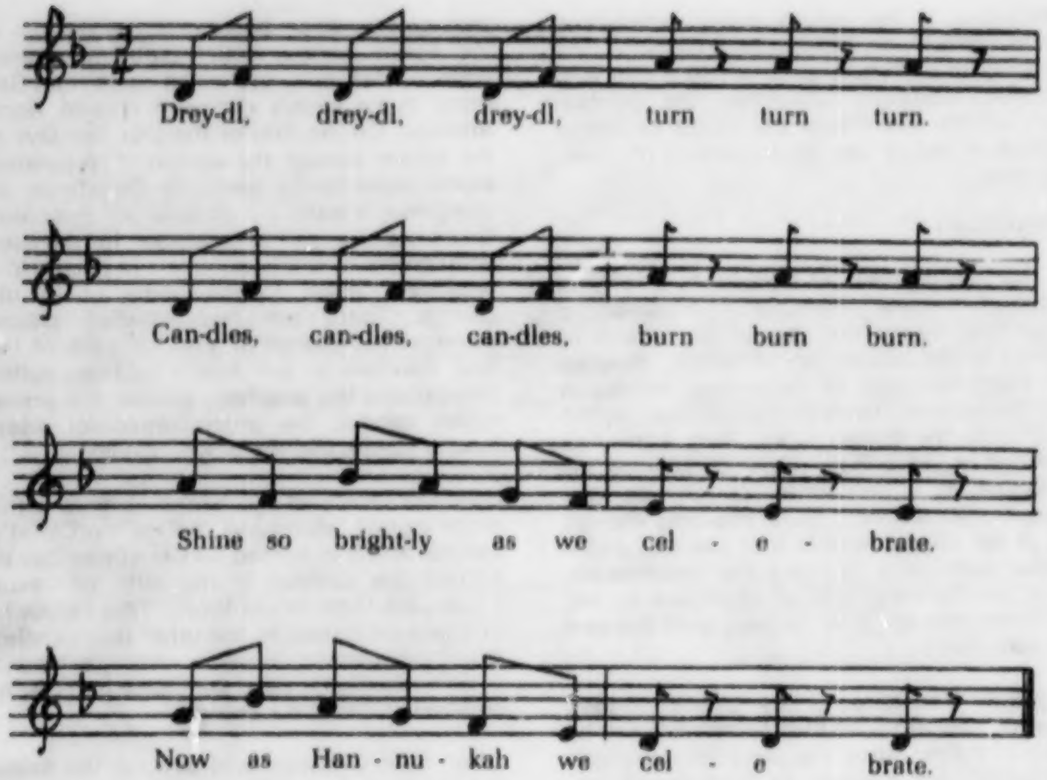
In the centre of the wreath stands a tall white candle, sometimes called the Christ's candle, and it is lighted on Christmas Day to remind the faithful of the birth of Jesus Christ, the Light of the World. This candle is in marked contrast to the other four candles which are usually purple in colour, symbolic of self-examination and penitence in the anticipation of Christ's coming.

So, both Christian and Jew, at the same time of the year, celebrate aspects of their respective religions and traditions which are dear to them. Light is the central symbol of both commemorations.

— adapted from an article which appeared in the M.R.E. Bulletin, No. 2, of the 1978-79 series, which is based on readings from **World Religions for the Classroom**, by Dorothy Dixon (Twenty-Third Publications),**The Minister's Manual**, 1978 (Harper and Row), and World Book Encyclopedia, Vol. 8.

Hanukkah Time

10b.


Drey-dl, drey-dl, drey-dl, turn turn turn.
Can-dles, can-dles, can-dles, burn burn burn.
Shine so bright-ly as we cel - e - brate.
Now as Han - nu - kah we cel - e brate.

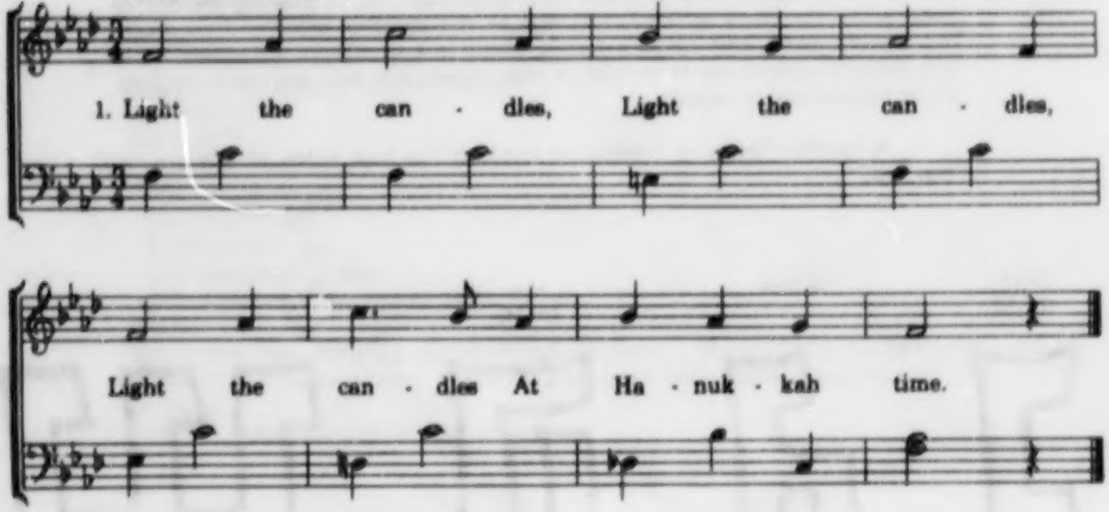
Source Unknown

Hanukkah Time

11b.

Very rhythmic and lively

Nathan Saxon


1. Light the can - dles, Light the can - dles,
Light the can - dles At Ha - nuk - kah time.

2. Spin your dreydl,[1]
Spin your dreydl,
Spin your dreydl
At Hanukkah time.

3. Dance together,
Dance together,
Dance together
At Hanukkah time.

---

[1] Pronounce: *dray'-dl*

— From **The Magic of Music — Kindergarten** © Copyright, 1965, 1970 by Ginn and Company (Xerox Corp.). Used with permission.

THE DREYDL GAME

12b.

One of the delightful and very old Hanukkah customs is playing the dreydl game while someone in the family relates the exciting story of Hanukkah. To play this game, one needs a dreydl, which is a small four sided top. Long ago, dreydls were made from lead or clay; nowadays they are made of plastic, or sometimes of wood.

A Hebrew letter is printed on each of the four sides of the dreydl. They are:

Nun (or N)	Gimel (or G)	Hei (or H)	Shin (or Sh)
נ	ג	ה	ש

These four Hebrew letters are the first letters of the Hebrew words Nes Godol Hayah Sham. This means "A great miracle happened there" and reminds people of the miracle of the oil in the menorah.

To play the dreydl game, everyone puts the same number of counters in the pot, and then someone spins the top with his fingers, and when it stops he looks at the letter on the side of the top facing upwards. If it is Nun, he takes nothing from the pot. If it is Gimel, the player takes everything in the pot. If it is Hei, one takes half from the pot, and if it is Shin, it is necessary to put one counter in the pot.

The game continues until the candles burn out, and the person with the greatest number of counters is the winner.

LATKES (POTATO PANCAKES) FOR HANUKKAH

13b.

Grate and drain three cups of raw potatoes.
Grate 4 tablespoons of raw onion.
Beat 2 eggs.
Mix together:
  the grated potatoes
  the grated onion
  the beaten egg
  1 teaspoon salt
  1/2 teaspoon pepper
  2 tablespoons cracker or matzo meal.

In a skillet, heat cooking oil (fat or butter) about 1/4 cup. Drop mixture into heated oil by tablespoons. Fry until brown on both sides. Keep hot till all are done.
Serve with applesauce or sour cream.

HANUKKAH COOKIES

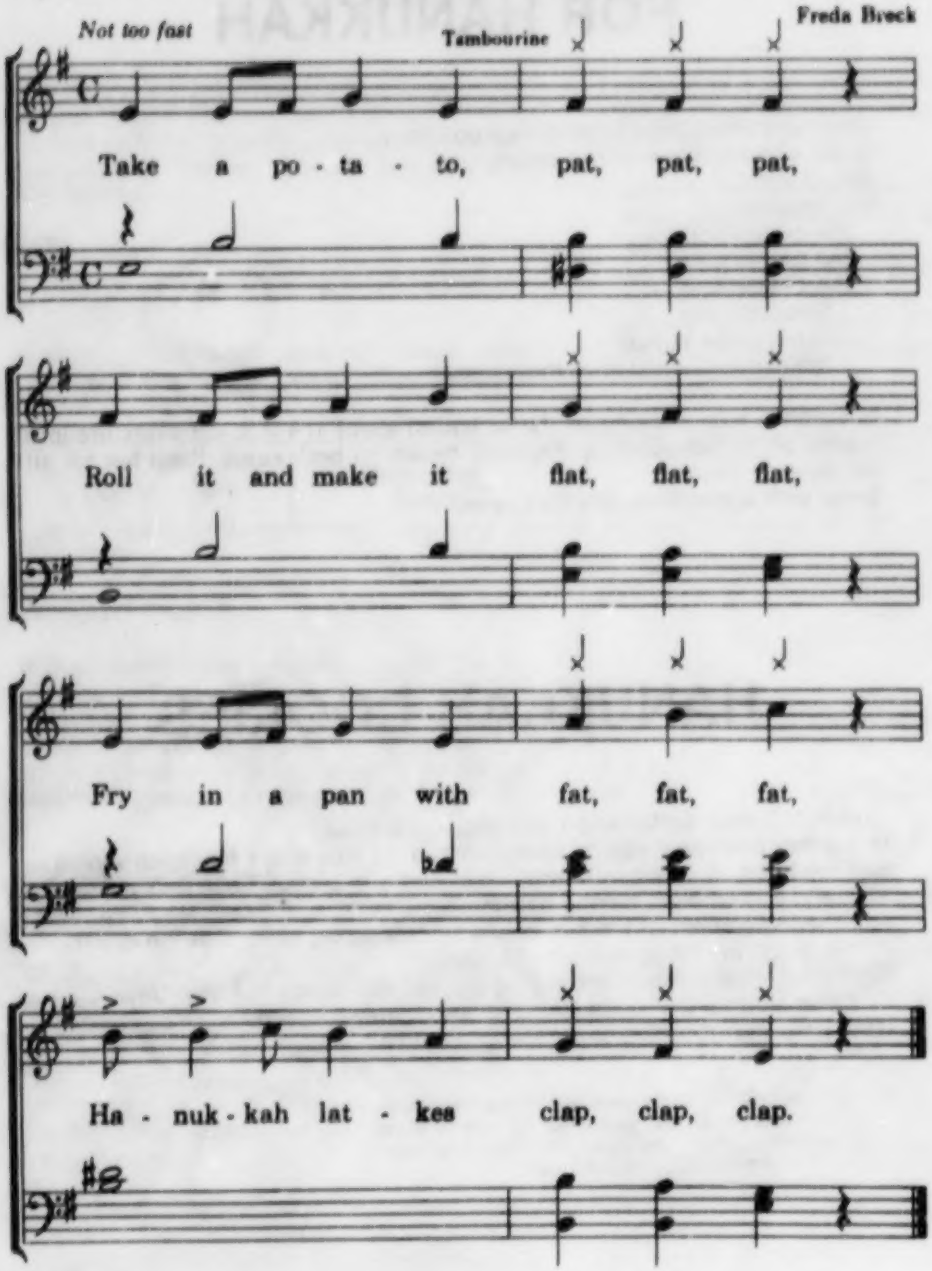
Cream 1/3 stick butter and 1 cup sugar in a bowl.
In another bowl beat egg and add 1/4 cup of milk and 1 teaspoon vanilla.
Stir mixtures together in a large bowl and sift 2 cups flour, 1/2 teaspoon salt, and 2 teaspoons baking powder into a bowl.
Mix the ingredients of the two bowls by putting dry ones over the moist.
Place dough in refrigerator for one hour.
With flour, dust a board and rolling pin and roll dough 1/4 inch thick.
Cut with a cutter in Star of David shape or dreydl shape.
Bake on greased cookie sheet for 12 minutes.

— from page 325 of **World Religions for the Classroom** by Dorothy A. Dixon, published by Twenty-Third Publications. West Mystic, CT. in 1975. Reprinted with the permission of the publisher.

Hanukkah Latkes

14b.

Freda Breck


Not too fast
Tambourine
Take a po - ta - to, pat, pat, pat,
Roll it and make it flat, flat, flat,
Fry in a pan with fat, fat, fat,
Ha - nuk - kah lat - kes clap, clap, clap.

— from page 71 of **The Magic of Music — Kindergarten** by L. Watters et al. Published by Ginn & Co. in 1965 and reprinted with the permission of the publishers.

CHRISTMAS ACTIVITIES

15b.

The Christmas activities which follow are arranged under the headings of Art, Audio-Visuals, Choral Speaking, Cooking, Dance, Decorations, Drama, Games, Gifts, Music and Poetry.

Art

1. Draw a picture showing what Christmas means to you.
2. Make Christmas cards of one's own design or as suggested in Mayer's **Christmas Crafts** or Baker's **The Christmas Book**. (See bibliography, and consult other sources.)
3. Make a mural of the Christmas story. This mural could be about 1.5 m. by 7 or 8 m. Starting at the left hand side as one faces the mural, there is a scene of the Annunciation. Next would be the crowded streets of Bethlehem, followed by the manger scene, and then by the coming of the Wise Men.

Annunciation	Bethlehem Scene	Manger Scene	Wise Men

Audio-Visuals

It is suggested that teachers consult the Audio-Visual Catalogues of their Board's Resource Centre, as well as the catalogues of various companies producing films and filmstrips. These should be carefully previewed before showing, to ascertain their suitability.

Choral Speaking (Group Reading)

Choral speaking need not be a complicated activity. An example of a simply arranged choral speaking selection is found on page 367 of Dixon's **World Religions for the Classroom**. The Magnificat (Song of Mary) is divided simply into solos and chorus. Psalm 100, on the same page, suggests other voice arrangements.

One might find it helpful to classify each student's voice as "light" or "dark". This will suggest to the teacher an almost limitless variety of choral speaking arrangements. Selections for Christmas and other festivals may be found in Fisher's **Holiday Programs for Boys and Girls**. (See bibliography.)

Clement Moore's **Night Before Christmas** could be arranged for choral speaking. The words of many well-known Christmas songs and carols could be arranged for choral speaking (including such spirituals as **Go, Tell It on the Mountain**). Luke 2:1-20, arranged for choral speaking, would be very effective. In lighter vein, songs such as **Rudolph, the Red-nosed Reindeer** have choral speaking possibilities.

Cooking

1. Christmas Cookies *

125 mL butter
250 mL sugar
2 eggs
15 mL milk
2 mL lemon extract
750 mL flour
5 mL baking powder
2 mL nutmeg
1 mL salt

Cream butter, add sugar, eggs well beaten, milk and flavoring.

Mix dry ingredients into first mixture.

Refrigerate until very cold and stiff.

Take out small portion. On floured board, roll thin as paper.

Cut with Christmas cookie cutters and decorate with red and green colors — sprinkling the decorator colors on top.

Place on greased cookie sheet and bake 8 minutes in moderate oven.

2. Cranberry Loaf

500 mL flour
250 mL sugar
7 mL baking powder
5 mL salt
75 mL soft shortening
1 egg
175 mL orange juice or milk
30 mL grated orange rind
500 mL cranberries
125 mL nuts

Wash cranberries discarding soft or brown ones.

Chop cranberries and nuts.

Mix flour, sugar, baking powder, baking soda, and salt in a large mixing bowl.

Add shortening, and cut it into the dry mixture with two knives until it looks like coarse sand.

In a small bowl beat the egg well and add orange juice or milk.

Add grated orange rind to the egg and liquid mixture.

Add egg mixture to flour mixture and blend in with a fork.

Stir in nuts and cranberries, put in loaf pan and bake at 175°(C) or 350°(F) for one hour. When golden brown, remove from oven, cool, wrap in foil and freeze, if you wish.

Serve with butter, or cream cheese — or plain.

3. Many cookbooks will provide recipes for such Christmas foods as the following:

a) roast turkey
b) plum pudding
c) mince pie
d) fruit cake
e) boar's head
f) roast goose
g) gingerbread man
h) yule log cake
i) fruit cookies
j) marzipan
k) suckling pig
l) egg-nog
m) wassail bowl
n) tourtière
o) cranberry sauce
p) cranberry bread

A tasting session of some of these traditional foods, prepared by the parents would be an enjoyable experience for children of this age.

The Dance

Mary Christmas carols have lively tunes, suitable for the accompaniment of dancing. One such carol is "I Saw Three Ships Come Sailing In". With the assistance of the physical education teacher, devise simple dances for use with such carols. (For the words and music of "I Saw Three Ships Come Sailing In", see page 14 of Baker's **The Christmas Book,** or page 21a of this guide.)

Decorations

1. "Ojo de Dios" (Eye of God). A Mexican and Bolivian decoration made by weaving bright coloured yarn on a frame of crossed sticks.

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* Recipe taken from page 363 of **World Religions for the Classroom** by Dr. Dorothy Dixon, published by Twenty-Third Publications, West Mystic, CT. in 1975. Rerinted with the kind permission of the publisher.

(See page 48f. of **Christmas Crafts** by Carolyn Meyer — see bibliography.)

2. Twisted chains, ring chains, folded chains, crackers, baskets and snowflakes are amongst the tree decorations described on pages 24 and 25 of Baker's **The Christmas Book** (see bibliography).

3. An excellent little book entitled **Let's Celebrate: Holiday Decorations You Can Make,** by Peggy Parish, gives ideas for Christmas decorations as well as those for sixteen other holidays (see bibliography).

4. **Lacy Thread Christmas Balls** — Lay a spool of thread on its side in a small bowl; cover it completely with liquid starch. Hang a small balloon over the bowl and wind the thread around it firmly (not too tightly or you might pop the balloon). Keep winding until the balloon is covered with a fine network of thread, like a cobweb. Then cut the end of the thread and smooth it down. Let the starch dry overnight, then pop the balloon and gently remove it. Hang on the Christmas tree or around the room.

Drama

Boys and Girls
Dramatize "Twas the Night Before Christmas" — an older student recites the verse younger children portray the characters — including the reindeer. Dramatization of the Biblical passages telling of Christ's birth might also be done in this manner.

Games

In Dorothy Cram's book, **Games for Special Days,** ten games are presented. Most of them can be adapted to all elementary levels. Some of these games involve singing and dancing, others are pencil — and — paper quizzes. Still others call for scissors, pasting and reading. One example is: Scrambled Carols.

Divide the class into 2 teams. Print the letters of the following scrambled carols on large flash cards. Hold up the cards one at a time. The student who can unscramble the answer first receives a point for his team:

— ho ttlile ntow fo thebhmeel

— tnelis ghint

— khar hte dlaehr gelsan gins

— o meoc lla e y fulthfai

Gifts

1. Create a Christmas gift for someone special using only words and art forms.

2. To make a Christmas gift for the birds, see p. 125f of Meyer's **Christmas Crafts.**

3. Ruth Karb's 48-page booklet **Gifts Children Can Make** suggests many articles that could be made by young children for all family members. The materials used are low in cost, and the articles could be made in class (see bibliography).

Music

1. Students may listen to a recording of Tchaikovsky's **Nutcracker Suite.** A fieldtrip could be arranged for class attendance at a performance of **Nutcracker.**

2. Learn to sing the traditional carols for children.

Poetry

The spirit of celebration may be expressed most eloquently in poetry. Teachers should consult their school library for anthologies appropriate to the age level of their students, sharing with them poems which are written on the subject of the various celebrations and festivals.

The most obvious source of Christmas poetry is, of course, the carol. Younger children would enjoy looking carefully at the words of "Away in a Manger", for example.

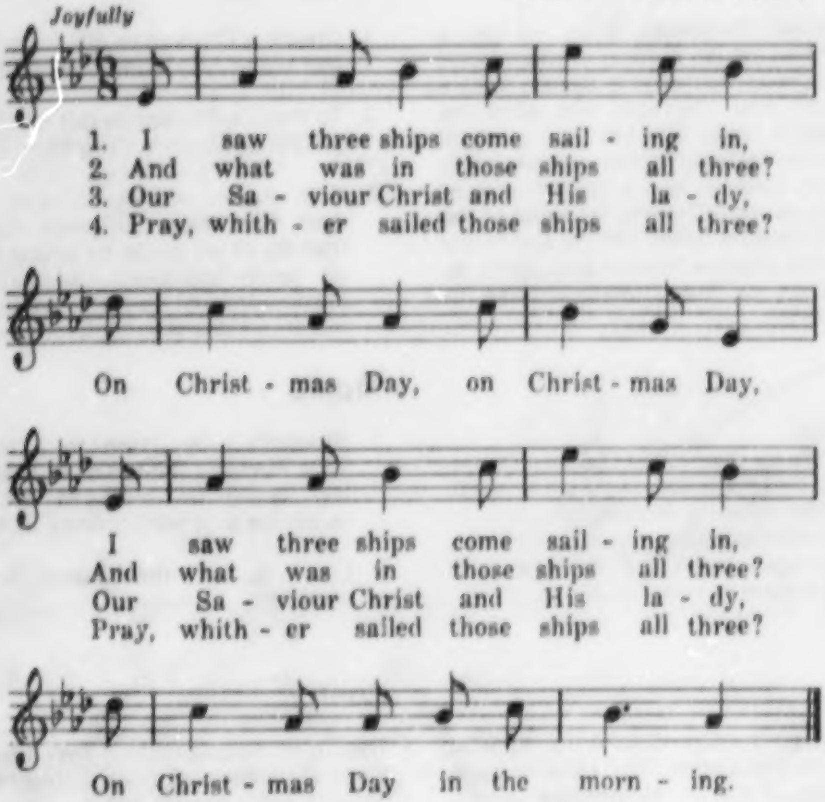
I SAW THREE SHIPS

16b.

CHRISTMAS

55

Traditional English Melody


Joyfully
1. I saw three ships come sail - ing in,
2. And what was in those ships all three?
3. Our Sa - viour Christ and His la - dy,
4. Pray, whith - er sailed those ships all three?
On Christ - mas Day, on Christ - mas Day,
I saw three ships come sail - ing in,
And what was in those ships all three?
Our Sa - viour Christ and His la - dy,
Pray, whith - er sailed those ships all three?
On Christ - mas Day in the morn - ing.

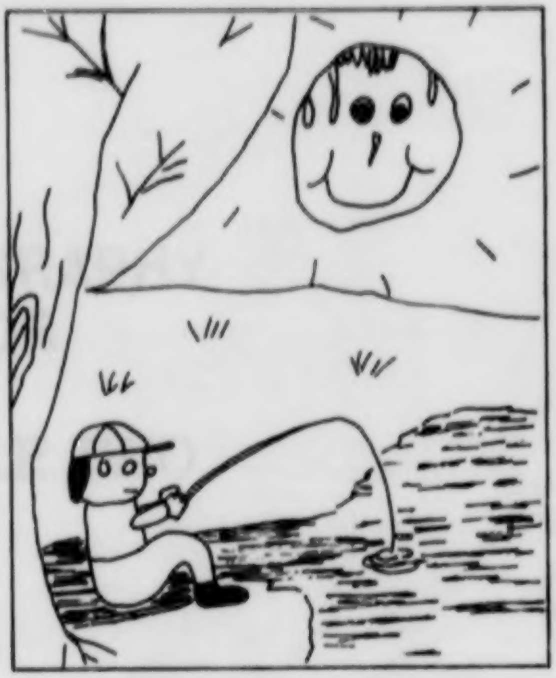
5. **O, they sailed into Bethlehem,**
6. **And all the bells on earth shall ring,**
7. **And all the angels in heaven shall sing,**
8. **And all the souls on earth shall sing,**
9. **Then let us all rejoice amain!**

— from **Songs of Praise for Schools: A Book of Worship for Primary Grades**: Toronto: Ryerson Press, 1958. Reprinted with the permission of the Protestant School Board of Greater Montreal.

17b.

Example of 'SPECIAL DAY' pupil's creative writing.

Dads are very special
Because of what they do;
They work so very hard
To help both me and you.
Thank you, Dad.
For all you've done,
May your special doy
Be a happy one!



Dads are very special
Because of what they do;
They work so very hard
To help both me and you.
Thank you. Dad,
For all you've done
May your special day
Be a happy one!

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MODULE TWO

BIBLIOGRAPHY FOR MODULE TWO CELEBRATION

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MODULE THREE

RELATIONSHIPS

INTRODUCTION

In this unit, a sociological approach is taken in order to introduce the concept of family. The terms — child, mother, father, boy, girl, adult, parent, male, female — are presented by flannelboard displays of simple silhouettes of members of animal and human families, upon which are based activities appropriate to people of primary age. This concrete approach lays a good foundation upon which to base the work of this Module which deals with relationships within the human family, and in which the basic attitude to be developed is one of wonder and respect.

Education for Sexuality: Concepts and Programs for Teaching (second edition), by John J. Burt and Linda Brower Meeks (pages 193-212), present a unit of work on animal and human families. These pages would serve well to introduce the third Module of this programme.

LESSON 1
The Life Cycle

OBJECTIVE:

The student will become aware that there are likenesses and differences in plant, animal and human life, and will develop a sense of wonder at the cyclical nature of all life.

MATERIAL:

Chart paper or mural paper or chalkboard on which to draw the diagrams of the life cycles which accompany this lesson plan.

METHOD:

- Prior to the lesson the teacher will have drawn samples of the life cycles similar to the ones accompanying this lesson plan. (see pages 1c — 4 c)
- Introduce "cycle" and "human" as new vocabulary:
  cycle — a full turn or circle
  human — a person (man, woman or child)
- The teacher will discuss with the students, by using the life-cycle charts, how life goes through a cycle for the plant, animal and human and then begins the cycle again with a new life.
  - a) plant — life cycle of the dandelion
  - b) animal — life cycle of the frog and butterfly
  - c) human — life cycle of a person
- Discuss with the students what other things in life happen in cycles (circles).
- Try to elicit the following responses:
  - a) days of the week (repeat as a class several times to get the feeling of the cycle)
  - b) months of the year (repeat several times as above)
  - c) hours of a day
  - d) the cycles of the moon.

FOLLOW-UP ACTIVITY:

Creative drama — sequence and movement. Divide the class into four groups. Each group will dramatize one of the life cycles (dandelion, frog, butterfly, human). The teacher will clap or give some kind of signal for the group to change from one stage of development to another.

For example, if the student is dramatizing the life cycle of the dandelion, he would begin as a seed, tucked in very tightly to the floor. The student slowly breaks out of the seed and sends out a sprout (one leg would be put out). He gradually unfolds his body until full-grown. The student flails his arms in the air to signify the parachuting seeds. The student shrivels and curls up to signal the completion of the cycle.

A similar procedure can be used to dramatize the other life cycles.

LESSON 2

Classifying Living Things and Showing Their Relationships

OBJECTIVE:

The student will become aware that all living things are either plant, animal or human and will perceive some of their similarities and differences.

MATERIALS:

1) Word cards
2) Chart paper

METHOD:

- Prior to the lesson the teacher will have prepared a chart with headings similar to the ones shown on pages 5c and 6c.
- The teacher will give each student three word cards on which he will print (with teacher help) the words **plant, animal** and **human.**
- The teacher may have the following list or similar list of words written on cards which she calls out or she may show the student a picture of the following:

  tree, grandmother, apple, zebra, flower, baby, ostrich, alligator, uncle, giraffe, birch, fern, pony, mouse, corn, frog, child, lamb, onion, whale, cousin, cabbage, brother.

- The teacher calls out a word and the student holds up the appropriate card (plant, animal or human).
- The teacher will continue with the game until she feels that the students know how to classify living things.
- The teacher will elicit from the students information about plants, animals and humans which she will record on the chart that she has prepared which would be similar to the one accompanying this lesson. The answers on the accompanying chart show some of the expected responses from the students.
- After the chart has been completed the teacher will ask which ones are most alike and which ones most different.

LESSON 1
Food

OBJECTIVE:

The student will become aware of the ways animals care for their newborn.

METHOD:

— Review with the students the concept of a family. Discuss the idea of animal families.

Suggested questions to ask:

a) Do animal babies have mothers and fathers?
b) Do animal parents have a special kind of love for their babies?
c) Do you think that animal babies feel family love?
d) Do animal babies have to be taught to do certain things by their parents?
e) Can you name some ways in which animals show their love for each other?

— Discuss with the students the names of the newborn of some common animals. Begin with the more common ones. The following is a suggested list: —
cat-kitten, dog-puppy, hen-chick, cow-calf, pig-piglet, bear-cub, deer-fawn, horse-colt, duck-duckling, goose-gosling, lion-cub, rabbit-kit, elephant-calf, zebra-colt, Kangaroo-joey, giraffe-calf, penguin-chick.

— Have the students tell
1) which ones are hatched from eggs;
2) which ones are carried inside their mothers before they are born;
3) which ones have hair and feed their babies milk.

— The teacher will present the following statements to the students:
1) Some animals eat plants for food.
2) Some animals eat other animals for food.
3) Some animals eat both plants and animals for food.

— The teacher will use the list of animal newborn and the students will decide what each will eat. The names of the animals and the kind of food they eat can be written by the teacher on the chalkboard or on chart paper.
(Pictures could be used for the chart instead of words.)

FOLLOW-UP ACTIVITIES:

Play "If I were......" game

The teacher will start with...... "If I were a giraffe, I would eat the leaves of tall plants and I would feed my baby milk."

Continue the game until you have reviewed most of the common animals.

And/or

Pretend that you are having an animal party. Each student will name an animal that he wants to invite to the party and will name what food he will prepare for his animal friend.

LESSON 2
Protection

METHOD:

— Review with the students how human parents keep their children safe.

— Share the following examples with the students to show them how some animals care for their newborn.

a) Bear cubs are born in late winter in the den. They stay in the den with the mother for about 2 months. Then mother takes them out to the forest to teach them to hunt and to fish. They are taught to climb a tree in case of danger. The cubs live with their mother for one or two years. Then they are old enough to care for themselves.

b) Rabbits live in a shallow hole in summer and a deeper burrow in winter. Mother rabbit digs a nest and lines it with grass and fur. When her babies are born, she feeds them, but does not stay with them all the time. After a few weeks the babies leave to dig their own homes.

c) A mother deer cares for her young fawn for about a year. When the fawn is born its mother keeps it in hiding for about four weeks. The fawn is spotted to help it hide from its enemies. The mother teaches it to eat grass and then they join the herd.

d) A father robin and a mother robin work together to build a nest, although the mother robin usually does most of the work. She makes sure that the cup-shaped nest is lined with dry grasses so that she may have a cozy place to lay her eggs. The father robin often accompanies the mother bird on her trips to and from the nest. When the baby robins hatch, the father bird helps feed them. When the robins are older and strong enough, they fly away from the nest.

— The teacher will lead a discussion about other animals and how they protect their newborn using such questions as:

a) How does a mother kangaroo keep her joey safe?

b) How do you think the joey feels?

c) Have you seen a father or mother carrying a baby in a carrier strapped to his or her body? Do you think that the baby feels safe and happy?

FOLLOW-UP ACTIVITY:

Have a class discussion about caring for pets. Students might like to bring in pictures of their pets for a bulletin board display. They might write stories about their pets done with assistance from someone at home.

LESSON 1
Physiological Needs of the Newborn

OBJECTIVE:

The student will become aware of the physiological needs of a new baby, and how he may share in meeting the needs of a new family member.

MATERIALS:

1) doll
2) bottle
3) clothing; diaper, safety pins, etc.

METHOD:

- Review the physiological needs of animal newborn.
- Discuss the ways in which these needs compare with those of a new baby (food, clothing, shelter).
  Some discussion questions:
  a) Does anyone have a small baby at home? Tell us about him or her.
  b) Can the baby do many things for himself?
  c) Who are the people who do things for the baby?
  d) What things do mothers and fathers do for the baby?
  e) What things would you like to do for the baby?
  f) Why are new babies lucky to have older brothers or sisters?
  g) Can children help their parents care for the baby?
- Demonstrate, using a doll, how children may assist in the feeding and dressing of a baby:
  1) How to give the baby a bottle.
  2) How to dress a baby.
- Give students an opportunity to practice these skills.

SUGGESTED FOLLOW-UP ACTIVITIES:

1) Have each student bring in a picture of a baby brother or sister.
2) Make a display of baby pictures of the members of the class.
3) Learn the poem, **The End** (page 61, **You and Your Health,** Level One.)
   Cross Reference: Module 1, Section 1.1.1 (Moses) Lesson 1, page 50

LESSON 2
Emotional Needs of the Newborn

OBJECTIVE:

By further discussion of the physiological needs of the newborn the student will become aware that the baby's emotional needs are met by the care he receives from members of his family.

MATERIALS:

Same as for Lesson 1.

METHOD:

— Whereas Lesson 1 dealt strictly with meeting physiological needs, the emphasis of the discussion in Lesson 2 is on the spirit of love in a family. The questioning should direct the children to an understanding of the concept that care, gentleness and patience with the baby show him the meaning of love.

Some questions:

a) What are some things you can do for the baby to make him happy?
b) Can you make him smile or laugh? How?
c) What does the baby's smile mean?
d) What are some things that make a baby cry?
e) When you are not in a good mood, do you act differently to the baby?
f) Do you think that the baby can sense that you are unhappy?
g) When your baby sister or brother smiles at you, how do you feel?
h) How does it make you feel when you realize that you can share in the baby's care?
i) Who helped to look after you when you were a baby?
j) What does a baby need most?

FOLLOW-UP ACTIVITIES:

1) Make a list of the things that you like most about having a baby in your house. Make a similar list of those things that you like least about having a baby in your home. Which item on your list is the most important?
2) Conduct a circle discussion in which students tell how they amuse a baby.

Cross Reference: Same as for Lesson 1.

LESSON 1
Roles and Responsibilities of Mother, Father and Siblings — Part 1

OBJECTIVE:

The student will become aware of the roles and responsibilities of the immediate members of his caring unit.

MATERIAL:

Wall chart of inter-relationships diagram, made on chart paper or a large sheet of poster paper (see page 7c).

METHOD:

— Review what is meant by a family:

"a group of caring persons who share responsibility, feelings and living experiences".

— Introduce the diagram showing the inter-relationships found in a caring family unit.

— Have the children tell of ways they would care for a family:

"If I were a — mother
— father
— sister-brother"

— Record the students' responses in the appropriate section of the diagram (More lines may be added if needed).

— When the inter-relationships diagram has been completed have the children look for similarities and differences in the various roles and responsibilities.

LESSON 2
Role and Responsibilities of Mother, Father and Siblings — Part 2

MATERIALS:

1) Paper, scissors, stapler, etc.
2) Construction paper for booklet covers

METHOD:

- Prepare for the children, or have them make, circular-shaped booklets with a page for each family member.
- Have the children draw pictures or use magazine pictures to illustrate one of the activities listed in each section of the inter-relationships diagram.
- Have students write or dictate a sentence above each illustration.

REMARKS:

The teacher will be able to assess the degree of the student's awareness of the role and responsibilities of his immediate family members by observing the content and tone of the sentences he has dictated or written.

LESSON 3

Roles and Responsibilities of other Family Members: Grandparents

OBJECTIVE:
The student will become aware that chief among the roles of grandparents and/or other "grand-friends" is that they provide us with a link between the present and the past.

MATERIAL:
(Their selection is dependent upon the activities which are chosen.)

METHOD:
— Have a "caring-circle" discussion on the role older people play in our lives.
— Have students respond to questions such as:
  a) What do grandparents do for you?
  b) What do you do for them?
— As the topic is being discussed, attempt to show that grandparents are a link to the family's past. (This could be pointed out when the students observe that grandparents sometimes tell them stories about growing up many years ago.)
— Elicit the fact that some grandparents live far away from their grandchildren.
  How often do you see them?
  What activities do you share with them?
— Such questions as the following would round out the subject of the role of senior family members:
  a) What does growing old mean?
  b) Who are senior citizens? Do you know any senior citizens?
  c) Observe that a term applied to older people who are not one's grandparents is "grand-friends". Ask what activities one might share with a "grand-friend" if one had the opportunity to spend an afternoon with such a person.

SUGGESTED FOLLOW-UP ACTIVITIES:
1) Make a collection of family photographs which show three, four or even five generations.
2) Begin work on a family album. (For suggestions as to how to proceed, consult pages 213-217 of Burt and Meeks' **Education for Sexuality**.
3) Make a mural on the subject, **Happy Times with Senior People**.
4) If possible, have senior citizens share such activities as the following:
  a) Invite senior citizens to come to the school to read to the children, or to tell about earlier days.
  b) Have seniors accompany students to a picnic in the park.
  c) Invite older friends to share handicraft skills with the students.

LESSON 4

Roles and Responsibilities of other Family Members: Relatives and Family Friends

OBJECTIVE:

The student will become aware of the role of relatives and friends who are part of his caring family, but who do not necessarily live in his home.

METHOD:

To bring into clearer focus the fact that individuals other than parents and children may play a role as members of the caring family unit, the following subjects may be discussed:

- **Family members and special family friends who do not live in one's home or homes.**
- **The terminology of relationships:**
  - **a) father's mother is one's grandmother**
  - **b) mother's brother is one's uncle**
  - **c) uncle's children are one's cousins**
  - **d) step-mother's or step-father's children are one's step-brothers and step-sisters**
- **The reasons why some special persons are "almost like family".**
- **Occasions on which one's relatives and close friends get together.**
- **The ways in which relatives and family friends share and help each other.**

LESSON 1
Cleanliness

OBJECTIVE:

The student will develop an awareness that he has responsibility as an individual to maintain good habits of cleanliness.

MATERIALS:

1. Scissors, glue, magazines, Bristol board
2. Copies of **Timothy Tooth** (see page 9c)
3. Additional resource (see page 8c)

METHOD:

- Share with the students the importance of cleanliness, eliciting such responses as avoidance of germs, infection and illness, and the importance of neatness.
- Identify various body areas which require special attention (hair and scalp, face, teeth, nails, hands).
- Elicit habits of cleanliness, listing them on the chalkboard. (Brush or comb hair regularly; wash hair frequently; brush teeth after meals; careful manicure and pedicure; wash hands before eating and after bathroom visits; regular bathing, etc.)

FOLLOW-UP ACTIVITY:

Make montages of magazine pictures which illustrate habits of cleanliness. It would be good for the pupils to work in groups on the project.

LESSON 2
Eating Habits

OBJECTIVE:

The student will increase his awareness of the importance of maintaining good eating habits.

MATERIALS:

1. Bristol board, pictures or illustrations of foods from the four basic food groups.
2. Additional resources (see page 8c)

METHOD:

- Begin lesson with a discussion on the nature of good eating habits, listing on the chalkboard the students' contributions — three meals per day; avoidance of junk food; nutritious foods included in the diet.

- Make comparison between plants, animals and humans, pointing out that all living things require proper food for the maintenance of good health.

- Outline the four basic food groups essential to a balanced diet, listing them on the blackboard:

1) dairy products

2) meat, fish, poultry and eggs

3) fruits and vegetables

4) grains and nuts

FOLLOW-UP ACTIVITIES:

1) Students select one meal and prepare a menu including foods from each of the four food groups. Illustrate menus with drawings; affix magazine cut-outs to paper plates.

2) Groups of students make montage posters illustrating foods included in the four food groups. Display the posters.

3) If feasible, have students bring lunch to school one day, reminding them to bring items from each food group.

LESSON 3
Exercise

OBJECTIVE:

The student will increase his awareness of the need for regular exercise as a part of healthy living.

MATERIALS:

Additional resources (see page 8c)

METHOD:

- Have students stand and do some of the bending, stretching and skipping exercises.
- List on the chalkboard the responses students provide to the question "How do we get exercise?" (running, riding, cycling, walking, swimming, etc.)
- Elicit response to the inquiry about how an individual feels when he does not get exercise. (Lazy, tired, etc.)
- Establish the fact that:
  - a) exercise is healthy and important to our well-being;
  - b) exercise keeps our minds alert;
  - c) safety must always be kept in mind when one is exercising.

FOLLOW-UP ACTIVITIES:

1) Teach the class a new game for all to play at recess or after school time.
2) Have students keep a pictorial diary showing one week of exercises in which they have participated.

LESSON 4
Obeying rules about Safety

OBJECTIVE:

Through participation in this lesson's activities the student will gain greater understanding of the importance of obeying rules about safety.

MATERIALS:

1) Additional rosources (see page 8c).
2) Copies of **The Safety First Train** (see page 10c)

METHOD:

- Introduce the words "safe" and "safety", explaining their meanings within the context of this lesson.
- Have students contribute some safe ways of doing things.
- List on chart paper or chalkboard the following headings:
  1) Parents' rules about safety
  2) Medicine and chemicals
  3) Playground safety
  4) Fire safety
  5) Strangers
  6) Street safety
  7) School buses
- Have students list under each heading a number of safety reminders. As time progresses, further suggestions may be added.
- A follow-up discussion of each list is recommended so that all students are aware of the reasons for safety rules.

FOLLOW-UP ACTIVITIES:

1) Have students act out the play about the "Safety First Train".
2) Prepare blank stencils with the titles of the seven headings — one heading for each sheet. The students will draw pictures for each heading.

LESSON 5
Family rules about care of one's possessions

OBJECTIVE:

Through the activities of this lesson the students will increase their awareness of their responsibility for taking care of their own possessions.

MATERIALS:

Construction paper and markers.

METHOD:

- Begin conversation by asking students why it is important to take care of our things, such as books, coats, hats, toys and other items.
- Provide the opportunity for students to share with their classmates some of the rules of their homes about taking care of things (hanging up clothing, keeping books and toys tidy in their rooms, making their beds).
- Tell students to imagine what it would be like if no one in school or at home made any attempt to take care of his things.
- The students make up a rule or resolution for themselves about taking proper care of their possessions. They might make a sign to take home and post in a prominent place in their room as a reminder.

FOLLOW-UP ACTIVITY:

Have students clean out their desks and lockers, so they have a fresh start. Play a game about keeping it that way for a period of time. A chart could be posted on which are recorded the names of those who succeed in keeping their possessions in good order. A co-operative climate can be established by asking students to help one another to remember to keep their things tidy.

EVALUATION:

Through participation in this lesson's activities the student will show the degree to which he understands his responsibility for caring for his own possessions.

3.2.1 My Family and Me

In this section of Module Three the emphasis is upon one's responsibility with family members. The suggested lessons on courtesy, sharing, obedience and disobedience, and conflict and compromise are designed to assist the student to become aware of the importance of being respectful and considerate of family members, and of the possessions of others. This series of lessons therefore complements the work which was done in the previous section which dwelt upon the individual family member's role and responsibility vis-à-vis family rules and routines.

Selected lessons from **Reflecting on Values: Learning Materials for Grades 1-6** published by the Ontario Institute for Studies in Education have been used with the permission of O.I.S.E. Press, to whom we are very grateful. These lessons are outlined in the pages which follow.

NOTE: Some of the exercises in the material which follows were originally intended for Level Two pupils. It therefore presupposes the student's ability to compose sentences. The teacher may find it necessary to adjust the presentation of the material to accommodate the less-advanced composition skills of Level One pupils. The experience chart method would be another useful technique at this Level.

The following fourteen pages are from Clive Beck, Norma McCoy and Jane Bradley-Cameron, **Reflecting on Values: Learning Materials for Grades 1-6** (Toronto: O.I.S.E. Press, 1980) pp. 26, 74, 75, 76, 77, 78, 79, 88, 90, 120, 158, 160, 161, 162, by kind permission of the publisher.

BEING POLITE

A. MAKE A LIST:

1. Make a list of times when it is good to say "please".

(a) ______________________________

(b) ______________________________

(c) ______________________________

(d) ______________________________

(e) ______________________________

(f) ______________________________

(g) ______________________________

(h) ______________________________

(i) ______________________________

(j) ______________________________

In each case, say why it is good to say "please".

What does it mean to say "please"?

2. Make a list of times when it is good to say "Thank You."

(a) ____________________

(b) ____________________

(c) ____________________

(d) ____________________

(e) ____________________

(f) ____________________

(g) ____________________

(h) ____________________

(i) ____________________

(j) ____________________

In each case, say why it is good to say "Thank You."

What does it mean to say "Thank You"?

3. Make a list of ways of being polite at the table.

(a) ______________________________

(b) ______________________________

(c) ______________________________

(d) ______________________________

(e) ______________________________

(f) ______________________________

(g) ______________________________

(h) ______________________________

(i) ______________________________

(j) ______________________________

Why is it good to be polite at the table?

4. There are many ways of being polite.

On this page, make a picture of you (or someone you know) being polite.

Tell your classmates or write a story about your picture.

(B) IDEAS AND QUESTIONS:

1. Why is it bad always to be interrupting other people?

   Think of times when it would be right to interrupt someone.

   * ____ *

2. (a) Should you be more polite to adults than to children?

   Why? ______________________________

   (b) Should you be more polite to people you like than to people you don't like?

   Why? ______________________________

   (c) Should you be more polite to people you don't know than to people you know?

   Why? ______________________________

   (d) Should you be polite when you don't feel like it?

   Why? ______________________________

   * ____ *

(C) THINK OF A TIME...

1) Think of a time when it is right to let someone else go first...

2) Why should you let others go first?

3) Should you always let others go first?

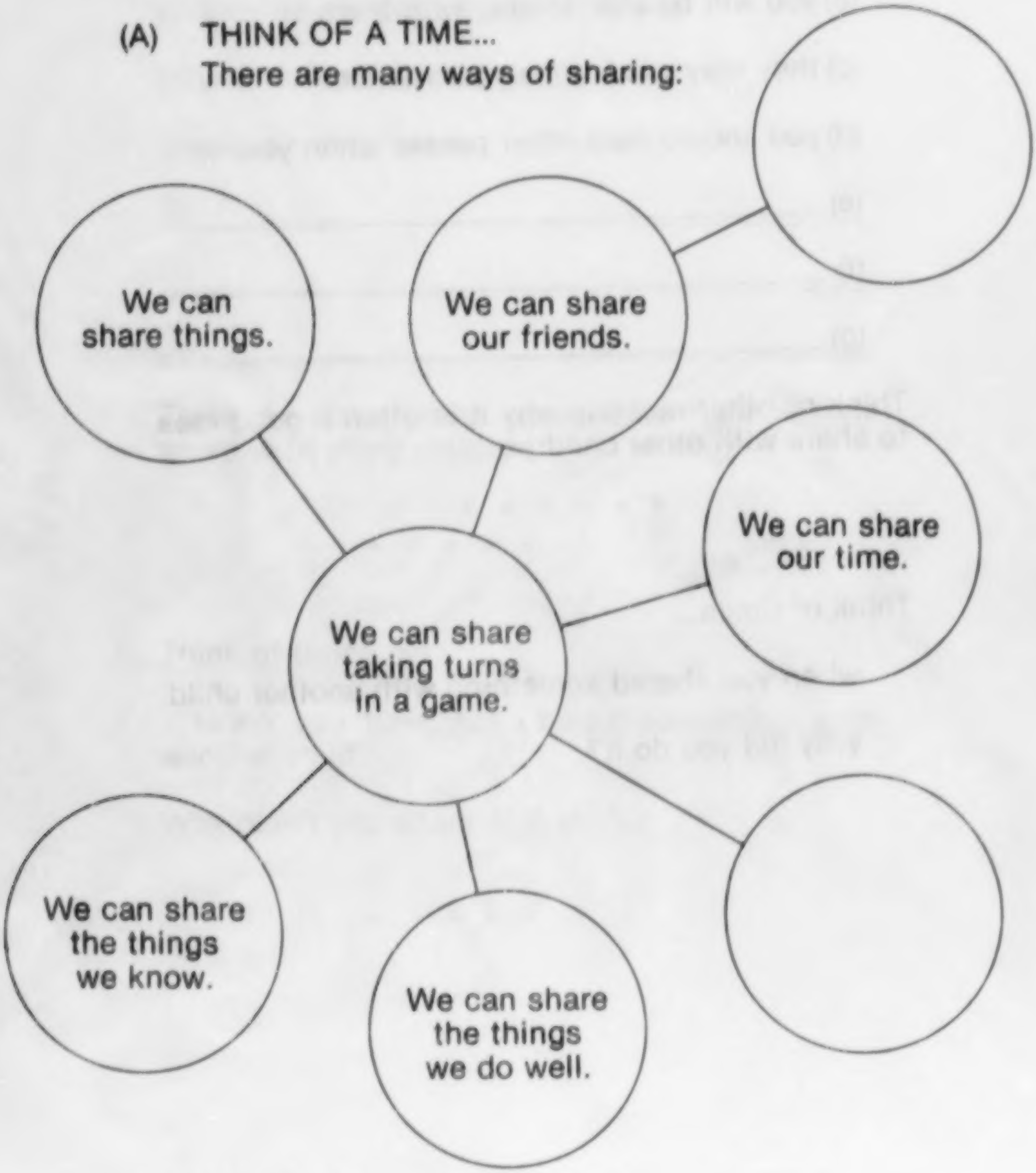
(D) EXAMPLES:

1) A very shy child comes to your birthday party. How can you help her join in and enjoy herself?

2) A cousin your age comes to stay with you. How can you help your cousin have a good time in your neighborhood, with your friends?

SHARING WITH OTHER CHILDREN

(A) THINK OF A TIME...
There are many ways of sharing:


We can share things.
We can share our friends.
We can share our time.
We can share taking turns in a game.
We can share the things we know.
We can share the things we do well.

1. Think of other ways of sharing.
2. For each of these, think of times when you have shared in this way.

(B) IDEAS AND QUESTIONS:

1. It is often a good idea to share with other children because:

(a) they may share things with you.

(b) you will be able to play with them.

(c) they may want to be your friends.

(d) you should help other people when you can.

(e) ______________________________

(f) ______________________________

(g) ______________________________

Think of other reasons why it is often a good idea to share with other children.

* * * * * *

Think of times...

when you shared something with another child.

Why did you do it?

* * * * * *

2. Sometimes it is right not to share with other children because:

(a) you want it very much yourself.

(b) they don't really want it.

(c) they never share things with you.

(d) you worked hard to get it.

(e) it can't be shared.

(f) ______________________________

(g) ______________________________

(h) ______________________________

Think of other times when it is right not to share with other children.

* * * * * *

Think of times...

when you have not shared something with another child.

Why didn't you share with them?

* * * * * *

3. Think of a time...

when you didn't share with someone,
but you wish you had.

SPACE FOR A PICTURE AND A STORY

Why didn't you share?

Why do you wish you had shared?

DOING WHAT YOU ARE TOLD AT HOME

(A) THINK OF A TIME...

1. Think of a time your parents told you to do something you did not want to do.

   What did you do?

   What should you have done? Why?

2. Think of a time in the past two days when you did not want to do what your parents told you but it was the right thing to do.

3. Think of some things you would like to do yourself without your parents telling you what to do.

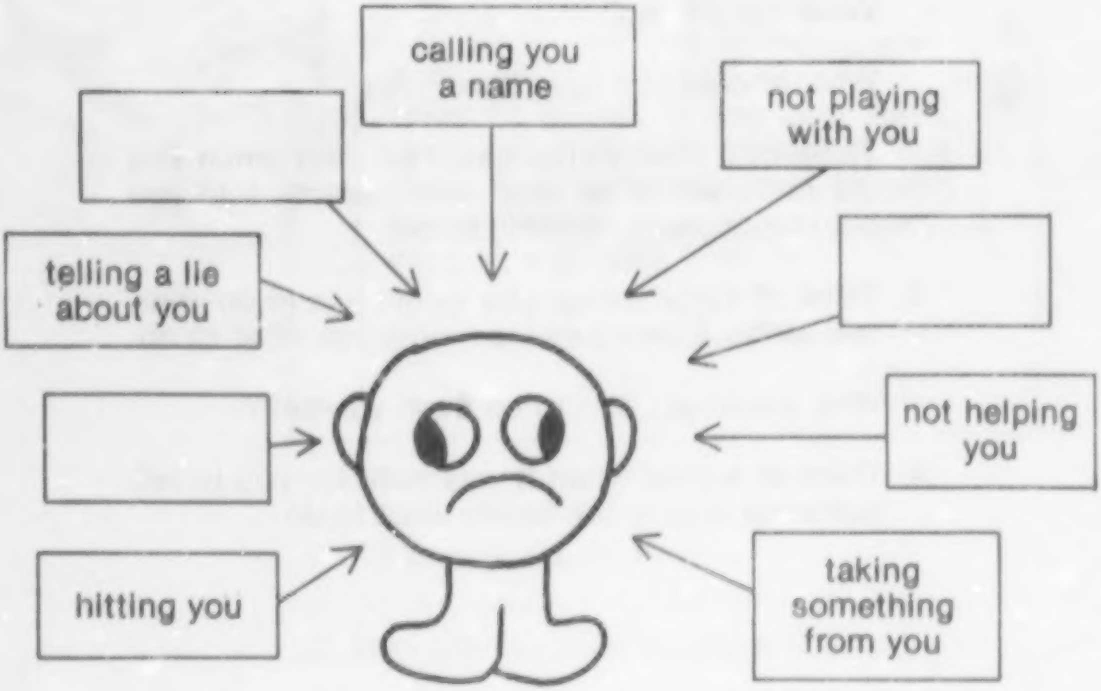
   Why would you like to do them yourself?

4. Think of a time when it was right for you to tell someone else in the family what to do.

HURTING OTHERS

(A) Key Idea: **There are many ways of hurting other people.**

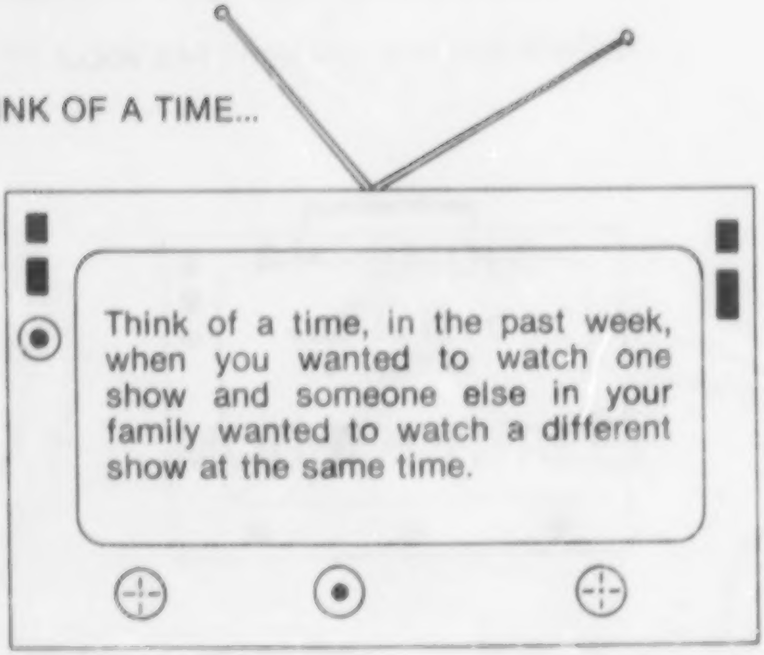
1. Think of a time when someone hurt you:


calling you a name
not playing with you
telling a lie about you
not helping you
hitting you
taking something from you

2. Which ways hurt the most? Why?

SHARING TV

(A) THINK OF A TIME...



Think of a time, in the past week, when you wanted to watch one show and someone else in your family wanted to watch a different show at the same time.

1. What were the shows?
2. Why did you want to watch your show?
3. How did you decide what to do?
4. Did that seem right to you? Why?
5. Could you have settled it in another way?

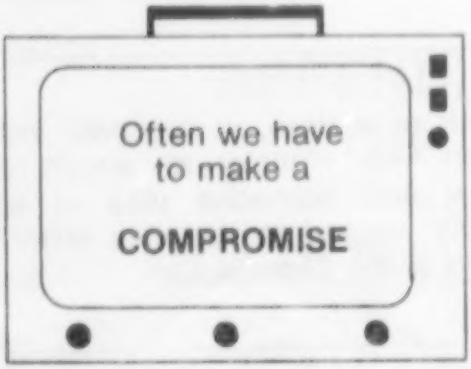
(B) IDEAS AND QUESTIONS:

1. For example, two children in a family may decide not to watch their favorite shows but instead to watch a show they both like.

   Think of a time when you did that...

   What is good about sharing TV this way?

   Is there anything you don't like about it?



2. Another kind of **compromise** is where you watch different shows at different times.

   For example, your parents may let you watch cartoons on Saturday, until one o'clock, so long as they can watch sports after one o'clock.

   Think of a time you did that...

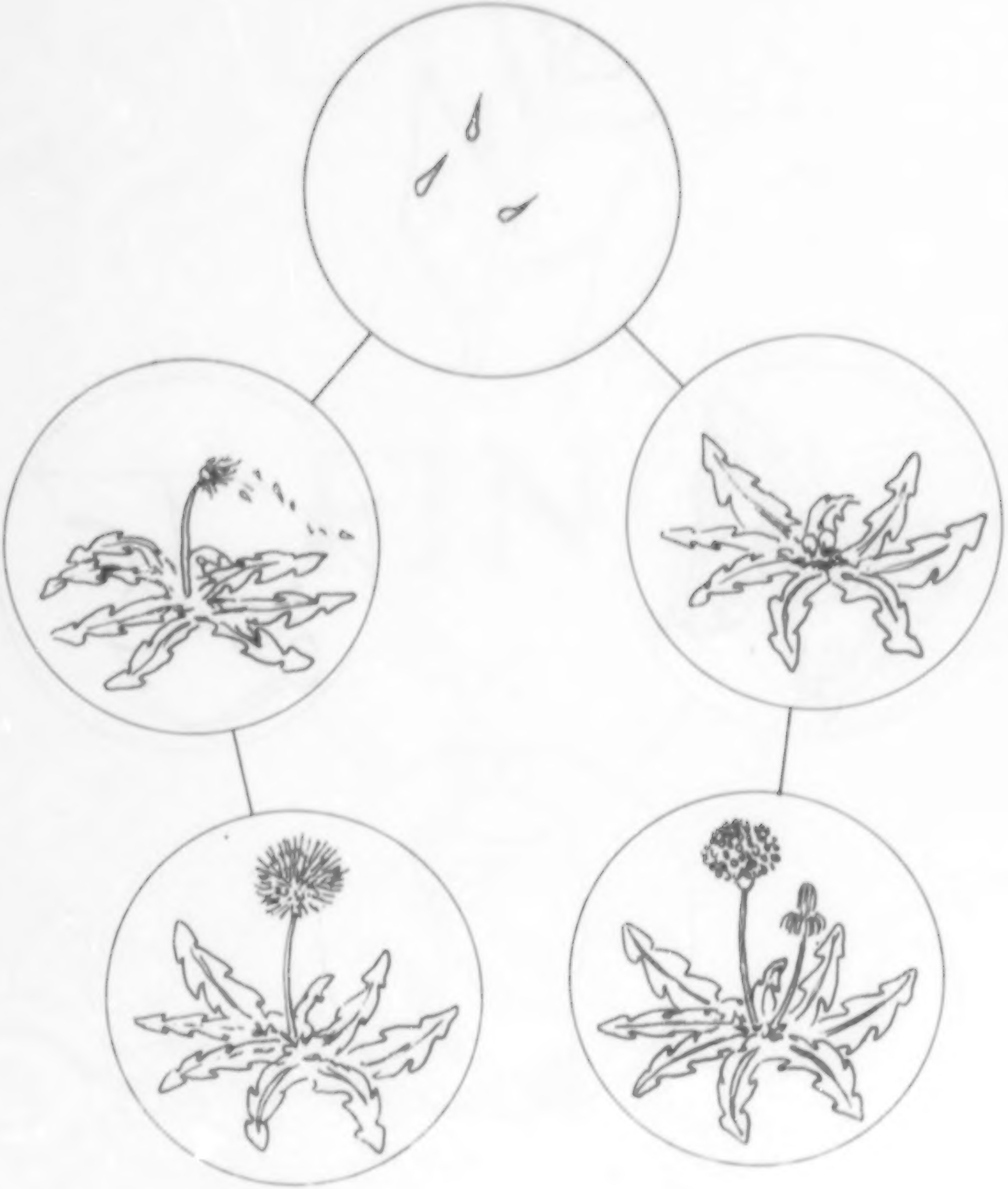
   What is good about sharing TV this way?

   Is there anything you don't like about it?

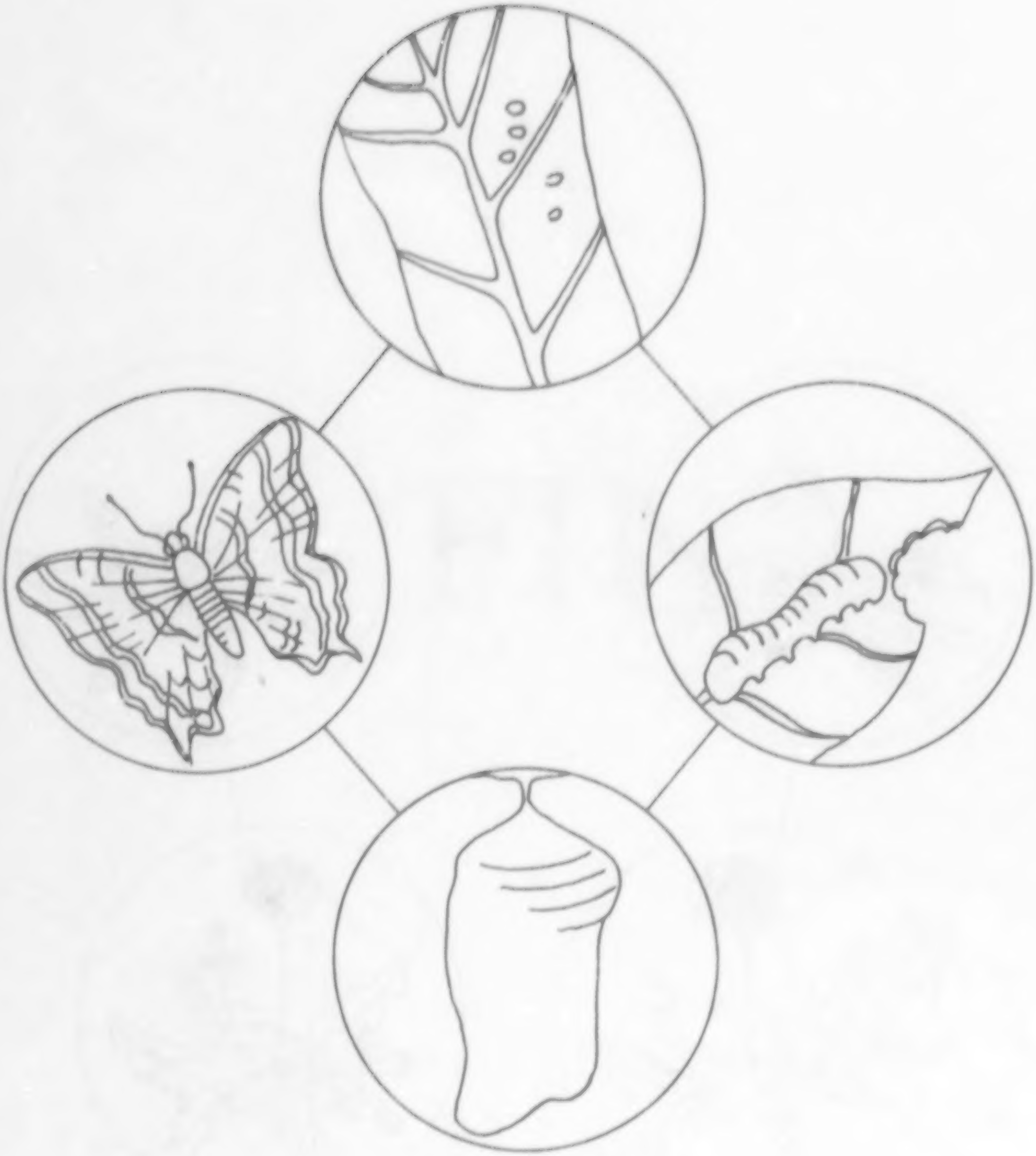
APPENDIX
FOR

MODULE THREE

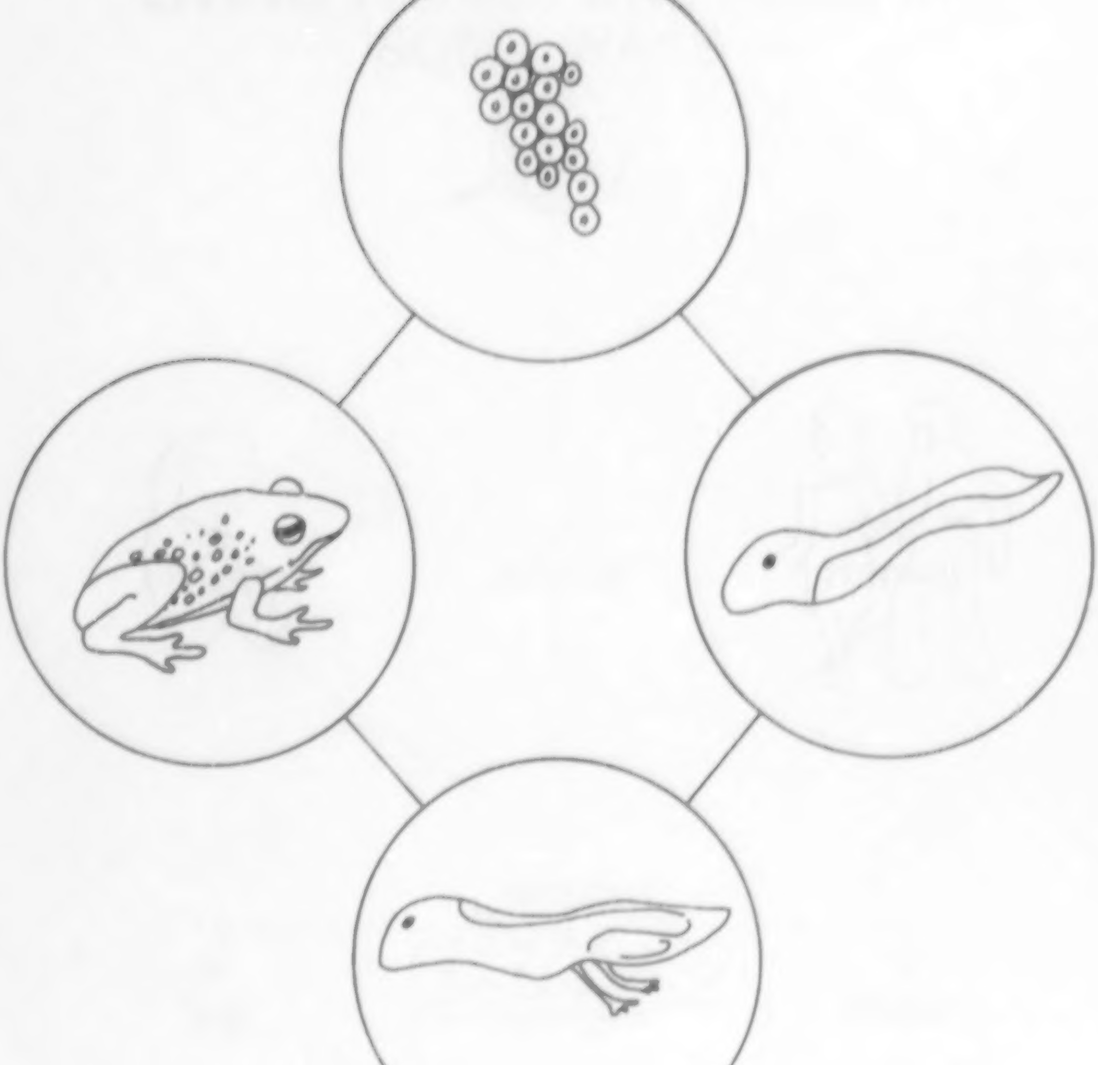
1c.



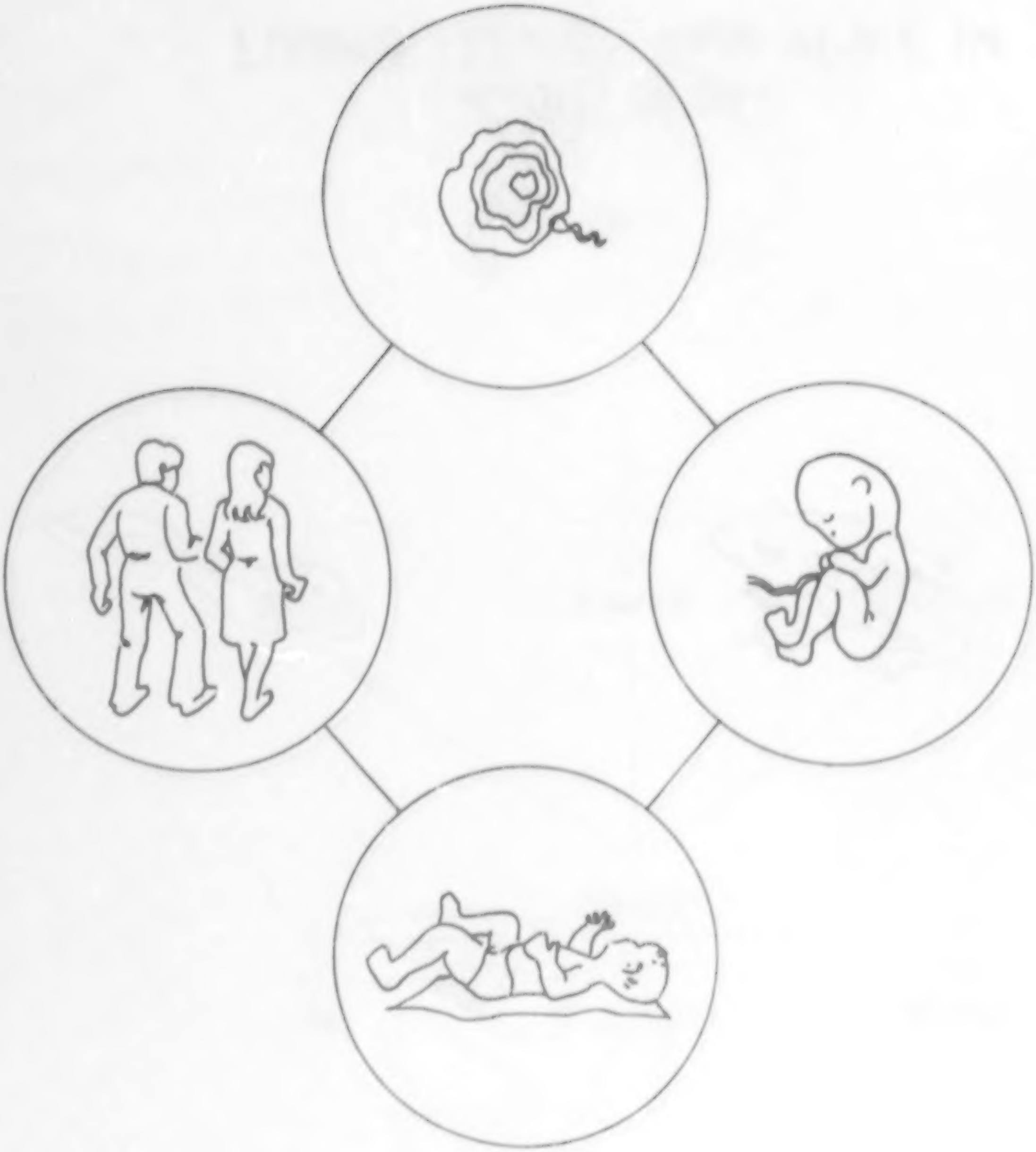
2c.



3c.

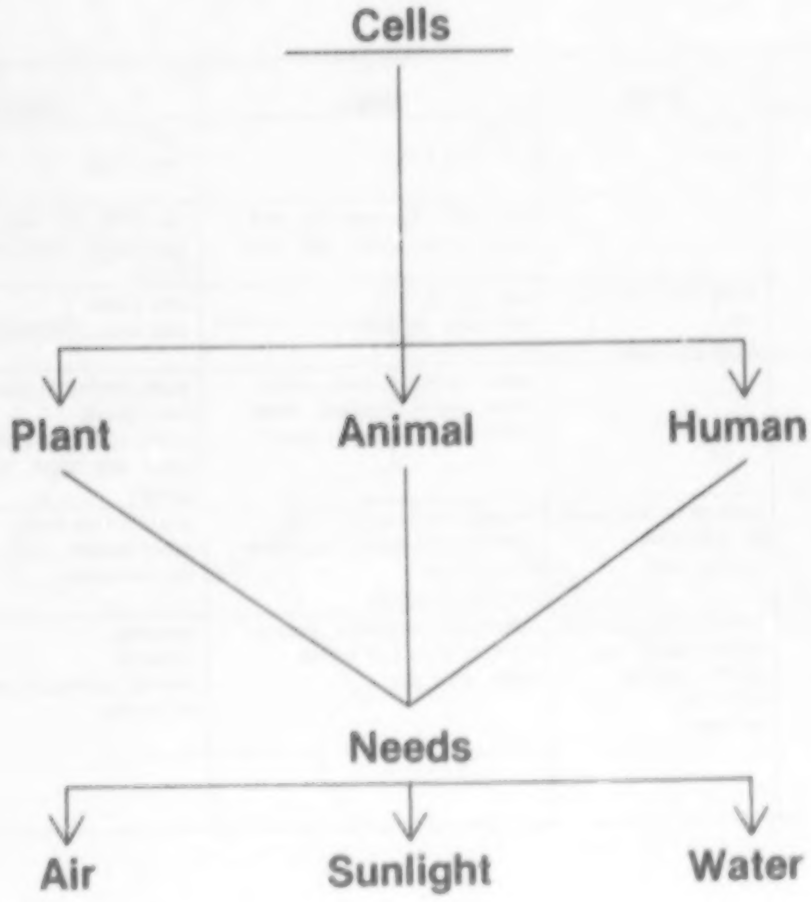


4c.



LIVING THINGS ARE ALIKE IN SOME WAYS

5c.


Cells
Plant
Animal
Human
Needs
Air
Sunlight
Water

This flow chart may be done on chart paper or the chalkboard and used as an introduction to lesson 2.

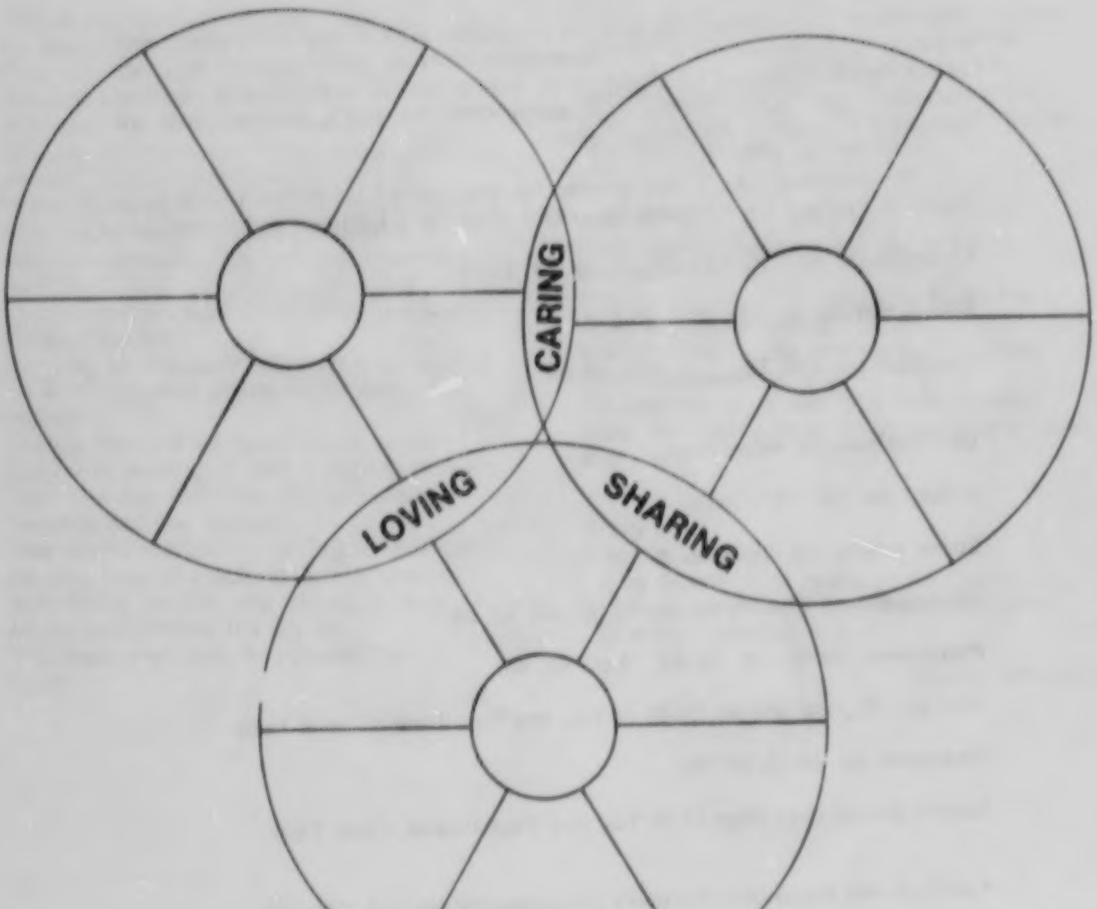
6c.

LIVING THINGS — SIMILARITIES AND DIFFERENCES

	PLANT	ANIMAL	HUMAN
GROWTH	-sprouts -roots	-born -has 2 or 4 legs	-born -has 2 legs
MOVEMENT		can slide, run, walk, fly, dive, swim, jump, gallop, trot, crawl	can slide, run, walk, swim, dive, jump, crawl, skip, dance
FOOD	takes food from the soil some trap bugs	eats plants eats other animals	eats plants eats meat of animals
HOMES		nests, holes, burrows, webs, dams, shells, seashore, under water (oceans, rivers, ponds)	builds homes on land boat houses builds homes for animals (barn, dog-house, kennels, pigsty)
PROTECTION	roots grow downward for protection underground	protects itself against enemies with special markings (camouflage) protects its young	protects own family police protect others in the community
REACTION TO WEATHER	certain kinds grow in certain places e.g. desert - cactus, North Pole - no trees	hibernation, migration, storing up food, growth of thicker coats, dogs pant	sweating shivering wearing clothing to suit the weather

7c.

INTER-RELATIONSHIPS DIAGRAM
IF I WERE A -


CARING
LOVING
SHARING

NOTE: There should be one circle for each family member.

ROLES AND RESPONSIBILITIES — RESOURCES

The overall objective for the lessons of section 3.1.1 is that the student will develop an awareness that he has responsibility as a contributing member of his family. Lessons on cleanliness, eating habits, exercise and obeying parents' rules about safety and about care for one's possessions are designed to develop that awareness.

The lessons which follow may be augmented by material which is found in **You are Your Health**, Level One (Teacher's Edition), as follows:

Cleanliness: pp. T15, T33, 38, 39, 42, 43, 114-117

Eating Habits: pp. T16, T19, 90-119

Exercise: pp. T16, T21, T24, T34, 46-49

Obeying parents' rules about

Safety: pp. T36, T37, 68-69

Street safety: pp. 70-75, 85, 87, 88

Medicines and Chemicals: pp. 82, 83, 84, 87, 88

Playground Safety: pp. 68, 69, 76-80, 87, 88

Fire: pp. 86 (also see pp. 56-59 of **You and Your Health,** Level Two)

Strangers: pp. 80-82, 87, 88

School Buses: (see page 64 of **You and Your Health,** Level Two)

Family Rules about care for one's possessions: pp. T41, 122-125

NOTE: School and community resources may also be considered as this unit is planned. For example, visits to the fire and police stations may be arranged. Classroom visitors may include such persons as playground supervisors, pharmacists, policemen and firemen. These visits would also serve to integrate the learning experiences of this unit with those of parallel social studies units.

TIMOTHY TOOTH

9c.

(Script is read off side while children act out the story by pantomime. This can also be done with puppets.)

This is the story of Timothy Tooth.
He was a sad tooth.
Poor Timothy has a cavity.
Timothy knew why he was ill.
His mistress didn't treat him well.
She used him to crack nuts, chew gum, bite pencils, trim nails and crunch candy.
Worse than all of this, his mistress, Sally Ann, could not resist the temptation to eat sweets before bedtime and not brush her teeth.
This is Timothy's friend, Droopy the Brush.
He was unhappy too.
He hung on the toothbrush rack meal after meal, snack after snack, never using a muscle.
Droopy thought his heart would break.
Sally Ann never gave him a second thought.
Then one day Sally Ann did complain.
Timothy had had enough.
That cavity had grown too big for his tooth.
He was tired of cracking nuts, chewing gum, biting pencils and trimming nails.
He missed Droopy the Brush.
And more than that, he missed Doctor Fix-It.
Doctor Fix-It was Sally Ann's dentist.
She hadn't seen him for over a year.
Soon Sally Ann found Timothy unbearable, and so she decided to visit Doctor Fix-It.
Doctor Fix-It was VERY upset when he saw Timothy's state, but he had a few shiny tools, and was hoping for more for the Dental Clinic, and before Sally Ann knew what had happened, Timothy was almost as healthy as the day he was born.

And this ends the story of:
Sally Ann — the happiest girl in Sarah Maxwell School,
Droopy the Brush — who now holds the world's title for strong bristles,
Doctor Fix-It — the new dentist in Sarah Maxwell School, and
Timothy Tooth — who now enjoys fresh, leafy vegetables, fruit, meat and lots of milk every day.

Song:
(Sung to any familiar tune)
"Now Sally Ann is happy again 'Cause Timothy Tooth won't give her a pain, Give her a pain, give her a pain..."

(Source unknown)

THE SAFETY FIRST TRAIN

10c.

(Chairs may be placed in position for seats in the train)

Conductor:
All aboard! All aboard! I say.
We're going to start this very day
For a trip on the good Safety First Train.

First Passenger:
I want to go Fresh Air Hill
Where boys and girls are never ill.

Second Passenger:
Let me off at Fireville.
I shouldn't play with fire, but I think I will.

Conductor:
This train doesn't stop there,
And never will.

Third Passenger:
I want to go to the Milky Way
Where the children grow healthier every day.

Fourth Passenger:
I'm going to Soap and Waterville,
Where I can rub and scrub with a will.

Fifth Passenger:
I'll get off at Roller Skate Square
Where they skate in the streets when the weather's fair.

Conductor:
You'll have to stay off, my little lad
For skating in the streets is very bad.

Sixth Passenger:
I want to go to Vegetable Street,
For that is what good children eat.

Seventh Passenger:
Let me off at Careless Town
Where brokem glass lies all around.

Conductor:
You can't ride on this train, you see
For we are all careful as can be!

Eighth Passenger:
Please take me to Coffee Land,
Even if I have to stand.

Conductor:
This train won't stop at Coffee Land;
So you needn't sit — and you needn't stand.

Ninth Passenger:
(with four companions)
Doctor, dentist, policeman and nurse,
Are all my friends, you see;
If you'll just let them come along,
We'll all much healthier be.

ALL:
Come right in and sit right down
And we'll all go to Good Health Town.

Conductor:
All aboard! All aboard! Train Whistle: Toot! Toot!

(Source unknown)

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FOR

MODULE THREE

BIBLIOGRAPHY FOR MODULE THREE RELATIONSHIPS

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Section 6

EVALUATION OF MORAL AND RELIGIOUS EDUCATION

INTRODUCTION

General Policy

The purpose of this section is to provide teachers with a general statement as to their prime role in the evaluation of Moral and Religious Education. It contains statements of policy, the nature and process of evaluation, and some practical suggestions.

The basic aims of educational evaluation are to improve decisions about a pupil's learning and general development; to furnish parents with information about their children's progress; to supply pupils with pertinent feedback; and to provide information for assessing the quality of the educational system.[1]

The ministère de l'Éducation's general policy on evaluation recognizes that "evaluation takes place first of all in the classroom and that the prime responsibility is the teacher's".[2] School Boards draw up their own educational evaluation policies within the guidelines provided by the ministère in order to reflect local orientation and priorities. It organizes and administers this policy in its schools, provides support, training and resources to schools and educators where necessary.

Schools may, through their educational project, adapt the policies of the ministère de l'Éducation and school board to reflect their own needs and priorities.

School Boards carry out summative evaluations to provide information to the public it serves and to assess the validity of its own activities in reaching objectives. In addition, it assists the ministère in checking the quality of education through end-of-cycle evaluation and in the certification of secondary studies.[3]

M.R.E. Policy

Since the Moral and Religious Education curriculum deals with values and highly personal issues, evaluation raises difficulties not encountered in other subjects, but these are not insurmountable. Some sort of evaluation occurs whether it is made explicit or not. The position taken here, then, is that to make evaluation explicit is to make it accessible to all for visible and fair application. It is believed that this approach to evaluation, which aims to help the teacher provide feedback useful to himself or herself, to the student, to parents, to the school commission and to government outweighs potential pitfalls, especially since efforts can be made to minimize them.

Specifically, evaluation in Moral and Religious Education for the eventual purpose of reporting must be clearly distinguished from the activity of evaluation for personal growth. This distinction must be maintained both in teachers' minds and in their activities so that, where possible, students will know when they are being evaluated for grading and reporting purposes and when they are not. In this way, the assignment of some form of grade will not be counterproductive to the non-judgmental openness regarded as a necessary part of the climate for good personal growth.

Besides distinguishing between evaluation for personal growth and evaluation for the purposes of grading and reporting, it is important that topics, subjects, activities and objectives be included which are appropriate to the latter process.

The teacher therefore is encouraged to carefully consider appropriateness prior to engaging in assigning a form of grade to an activity. It is difficult to prescribe in this document what is appropriate and what is not, since this will vary according to the cultural, religious and personal values of the pupils taught. The curriculum, however, has been designed so that the intermediate objectives would be appropriate for the majority of groups. Teacher sensitivity as to what is fair and appropriate to grade is necessary to make this process equitable.

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[1] Gouvernement du Québec, Ministère de l'Éducation, Direction générale du développement pédagogique, **General Policy for Educational Evaluation,** 1981, page 6.

[2] Gouvernement du Québec, Ministère de l'Éducation, Direction générale du développement pédagogique, **The Schools of Quebec, Policy Statement and Plan of Action,** page 94.

[3] **General Policy for Educational Evaluation, pp. 9-12**

THE PROCESS OF EVALUATION

Definitions and Vocabulary

Data, gathered in a variety of ways, may describe the learning situation and its outcomes. This is the process of **measurement**. There are various means of gathering data for measurement purposes. A **test** may be defined as a type of measurement device in which a person provides samples of his/her behaviour by answering questions, solving problems or performing actions. **Inventories, questionnaires, teacher and peer observation, samples of work, check lists and attitude scales** are other measurement devices. Measurement of student performance may be **quantitative** or **qualitative**, depending on the nature of the behaviour being evaluated and of the device or item being employed.

The nub of evaluation, however, has not occurred until this data is used, with the help of criteria, to make judgments. When the standard against which a particular pupil's learning is judged is the performance of other students, **norm-referenced evaluation** is being used. When some independent objective standard is being used, **criterion-referenced evaluation** is being employed.

Evaluation may be conducted during the learning process for the purposes of establishing whether directives are understood, whether additional assistance is required, whether teaching/learning strategies are appropriate and whether lesson objectives have been met. This is **formative evaluation**, which is intended to assist, in a diagnostic way, the pupil's immediate learning process. **Summative evaluation** occurs at the end of a major segment of the course. Its purpose is less diagnostic, but more for conveying information to parents, and making decisions about academic credit and programme quality.

Why Evaluate

It is important for the teacher to be able to specify the reason for each evaluation activity, so as to better conduct each task. The following reasons for evaluating might be cited:

1) to determine appropriate courses of action to encourage more effective learning;

2) to meet needs of students;

3) to provide motivation for students;

4) to meet parental right for feedback.

What should be evaluated?

Earlier we distinguished between evaluation for personal growth and evaluation for the purposes of grades. We noted also the importance of not attempting to assign some form of grade to matters of a personal nature, which would be both inappropriate and would inhibit the non-threatening classroom climate essential to personal growth. Matters of a personal nature are constantly evaluated through value clarification and questioning but they are not sanctioned.

In the long term it is hoped that by engaging the pupil in the Moral and Religious Education curriculum, he will be able to comprehend, accept, evolve and practice guidelines for acceptable social action.

What we are ultimately evaluating then, is the aim of education in general, of Moral and Religious Education in particular, that of the ability to develop a sound set of personal and social values upon which actions will be based. Aims and purposes are difficult to evaluate directly, but when these aims are broken down into their essential subordinate elements it is possible. The Moral and Religious Education curriculum has done so by stating terminal objectives and intermediate objectives which permit evaluation through observation of behaviour.

The terminal objectives are stated in terms which emphasize the affective aspects of

Moral and Religious Education. The intermediate objectives are stated in terms of cognitive activities which contribute to the apprehending of affective objectives. These intermediate objectives may be broken down into subordinate objectives by the teacher as he or she elaborates the curriculum for instructional purposes.

The degree to which pupils attain and are making progress towards these instructional, intermediate and terminal objectives is the focus of evaluation for the ultimate granting of academic credit, subject to the condition of appropriateness discussed earlier. This process is continuous, occurring daily; special cumulative evaluations are conducted periodically at appropriate times.

There are learning skills which overreach all curricula that are an essential focus for evaluation. The following, though not comprehensive, reflect these skills:

1) **Communication Skills** — (writing, verbal, listening). The learning approach established in a class will vary according to the strengths and interests of the teacher and students. However, in Moral and Religious Education more than in most subjects, the sharing of feelings and ideas is likely to be very important. A good deal of time is likely to be spent on the learning of skills of communication and this learning may also be evaluated.

2) **Social Skills** — These are similar to the above but deal more specifically with the ability to participate constructively in group situations.

3) **Personal Skills** — Developing an ability to clarify one's own values position; understand one's motivations and behaviour, as well as how others see us, constitute important skills in Moral and Religious Education.

Though the practice of evaluation by teachers will be guided by principles inherent in local policy, the following may serve as a guideline for those efforts.

Principles of evaluation

1) Evaluation is a method of guiding the teacher and student in meeting learning needs. Measurement of vocabulary, concepts, skills, attitudes, work habits and the like are compared to normative or criterion-referenced standards. Assessment is then made of the learning that has occurred, difficulties diagnosed and learning strategies used.

2) Evaluation is based on planned outcomes; not only those stated in the curriculum documents but it should also take into account classroom objectives of the curriculum as it is eventually implemented in the classroom. Though Moral and Religious Education teachers will have their own goals, much valuable and relevant learning may occur by responding to the needs and interests of students as expressed in the classroom. Evaluation should take this into account.

3) Teacher expectations in evaluation must be realistic, based on the abilities and performances of students rather than on those of adults.

4) Evaluation should, in part, reflect demands placed on the student (e.g. neatness, organization).

5) Evaluation must be based on measurement of both cognitive and affective domains. It should not merely represent that which is easiest to measure or quantify. Qualitative measures, such as teacher observation of interaction with peers, play an integral part in evaluation of students at the primary level.

6) When possible, evaluation should involve teacher and student. Discussion of teacher's evaluation with student, peer evaluation and auto-evaluation may all have their place, as we ultimately aim for the development of individuals who are both interdependent and independent.

7) Since measurement devices for evaluative purposes should reflect the conditions under which learning occurred, as well as examine transfer to other circumstances, a wide variety of measurement instruments should be utilized. The teacher should not depend solely on the testing of low level cognitive outcomes.

Measurement Instruments

Various instruments and situations may be used to gather data for evaluative purposes. The ones chosen will depend in large part on the object of the evaluation, the purpose, the condition under which learning was attained, the situations to which it might be applied, diagnosis of difficulties, formative or summative evaluation. They include: problem situations, check lists, mastery tests, progress reports, oral presentations, group displays and project reports, teacher-made tests, attitude and rating scales, questionnaires, surveys, interviews, anecdotal records, participation rates, peer and self-evaluation.

This list is in no particular order and does not pretend to be comprehensive. Very often a thoughtful teacher can prepare interesting, novel and accurate means of assessment which are particularly suited to each situation.

Feedback

An integral part of the evaluation procedure is the feedback given to students and parents. Several means of feedback, or reporting, exist and there is no universal consensus as to their relative desirability. Outside factors define some parameters for reporting policy: The Régime Pédagogique calls for five reports per year. School boards and/or schools have reporting policies which their teachers are expected to implement.

A reporting policy may contain any or all of the following components:

numerical grades
letter grades
computer comments
handwritten anecdotes
checklists
interviews and/or phone calls

Some teachers are reticent to give numerical grades. The reality of the provincial policy is that such grades must be assigned in high school leaving courses. Many schools and school boards report through computer forms which may also call for numerical grades. The teacher, where free to choose, may deem it advisable to assign numerical grades if that is what occurs in other courses within the school. Where numerical marks are to be used, it is necessary for the teacher to clarify to the students those activities which will be subject to marks. As noted earlier, not all aspects of a Moral and Religious Education course should be subject to grading. Those aspects which are primarily attitudinal, value-related and personal ought not to be subjected to this form of evaluation.

GUIDELINES AND SUGGESTIONS

Pedagogical elaboration

Before specific classroom evaluation can be considered, the teacher must be clear as to actual learning resources, strategies and activities, as well as intended learning outcomes (objectives). The earlier chapters of this guide provide a reservoir of pedagogical approaches which correspond to the provincially established objectives. In some cases, schools or school boards will augment the list of objectives. The choice of how to teach remains with the teacher. The evaluation policy will reflect those pedagogical decisions. If, for example, an objective of having students recognize various Christian symbols is taught by use of teacher-prepared pictures, a measurement item requiring students to draw the various symbols is inappropriate. This item measures the student's ability to reproduce rather than his ability to recognize (wrong objective). In addition, the learning conditions are not reflected in the evaluation procedure. Evaluation cannot be determined separately from other pedagogical considerations.

Cognitive and Affective Evaluation

Taxonomies of Educational Objectives (e.g. Bloom) divide thought processes into three domains: Psycho-motor, Cognitive and Affective. The focus here is on the latter two domains. The Cognitive domain is generally hierarchically ordered into the following categories:

1. **Knowledge** (the remembering of previously learned material)
2. **Comprehension** (the ability to grasp the meaning of material)
3. **Application** (the ability to use learned material in new and concrete situations)
4. **Analysis** (the ability to break down material into component parts so that its organizational structure may be understood)
5. **Synthesis** (the ability to put parts together to form a new whole)
6. **Evaluation** (the ability to judge the value of material for a given purpose).

The cognitive domain is thus characterized as involving knowledge and its application.

The affective domain is seen as involving attitudes and values. This list of illustrations is borrowed from Bruce W. Tuckman's, **Measuring Educational Outcomes: Fundamentals of Testing.** It suggests a similar hierarchy for processes within the affective domain.

1.0 **Receiving (Attending)**

  1.1 **Awareness:** Describe what family life was like in the time of Joseph.

  1.2 **Willingness to receive:** Volunteer to retell the story of Joseph as a boy.

  1.3 **Controlled or selected attention:** Reply to questions raised by the teacher on aspects of nomadic life.

2.0 **Responding**

  2.1 **Acquiescence in responding:** Present an assigned drawing of Joseph's coat of many colours.

  2.2 **Willingness to respond:** Respond with apparent interest and zeal to assignments on nomadic life.

  2.3 **Satisfaction in response:** Report pleasure in having studied a specific aspect of nomadic life (e.g. the animals of the desert).

3.0 **Valuing**

  3.1 **Acceptance of a value:** Recognize that children in all cultures have similar basic needs.

3.2 **Preference for a value:** Demonstrate a desire to study and understand people of different cultures.

3.3 **Commitment:** Write a "letter" to a nomadic child expressing recognition of common needs.

4.0 **Organizing**

4.1 **Conceptualization of a value:** Identify a continuum or hierarchy of basic human needs that each person must be able to satisfy.

4.2 **Organization of a value system:** Prepare a plan for satisfying one's own basic needs and helping others to satisfy theirs.

5.0 **Characterizing by a value or value complex**

5.1 **Generalized set:** Display tolerance of human behaviour directed toward need satisfaction.

5.2 **Characterization:** Practice tolerance as part of an operational philosophy of life.

A taxonomy of learning such as this one, while simplistic in its hierarchical approach and while frustrating to use as a basis for presenting pedagogical direction and evaluation, is of use to the Moral and Religious Education teacher in a couple of ways:

1) It recognizes the varying levels of complexity of thought processes required to successfully deal with the tasks which we assign. It provides an instrument to aid the teacher in analyzing student ability/inability to perform a given assignment.
2) In determining a plan for evaluation the teacher can scrutinize potential measurement items in light of the levels of the taxonomy — e.g. What are we actually asking the student to do in this test item? Is it appropriate to a) student ability, b) the nature of previous learning experiences?

Limitations and links

While awareness of the taxonomy can be a valuable instrument there are some limitations. Those working with educational objectives may find that the categories of the domains are more spiral than hierarchical in nature. Also, the separation of domains can be somewhat artificial or simplistic. In order to attain the cognitive objective of restating, for example, a story dealt with in class, an affective willingness to receive is prerequisite, as is a positive attitude to the story. So, whereas it is useful to separate the affective and cognitive domains for **some** conceptual and practical purposes, they are, in reality, inseparable.

In dealing with the revised course outlines authorized by the ministère de l'Education the teacher will be aware of the existence of two levels of objectives. Intermediate objectives, which tend to be stated in cognitive terms, are more immediate and concrete. Both cognitive and affective processes, however, are required for their completion. The set of intermediate objectives will lead toward the attainment of the affectively stated terminal objectives.

The terminal objectives are less concrete and their completion is also subject to factors other than successful completion of the intermediate objective (e.g. teacher/student relationship, class and school environment, home environment, community attitudes, etc.). While the teacher needs to bear the terminal objectives in mind, the immediate curricular responsibility is the successful completion of intermediate objectives.

Measurement Instruments

In formative and (in some cases) summative evaluation, the teacher will choose from among many devices to gather information. It is important that students understand the measurement and evaluation ground rules — what is expected of them. It is also important that measurement instruments bear resemblance to learning conditions. For example, if students learn definitions by recognition, a measurement item which has them produce definitions is less appropriate than a matching item.

Just as there are different techniques for measurement, so there are different techniques for evaluation. Where objective test items are employed, answer keys and scored results will be used to determine degree of mastery of the objective. Checklists facilitate evaluation of observation, conferences, tapes, interviews or group work. Rating scales may be used for many of the same techniques as checklists and may also be used to evaluate student behaviour and work habits. Participation charts can be helpful in evaluation of classroom discussion.

Practical Examples

CHECKLISTS

Checklists can be employed as a means of analyzing written work in a more detailed sense. However, it is suggested here as a technique for evaluating participation in discussion type activities in class. Many of the activities suggested in this guide involved the use of discussion. This strategy, unless tapes or video-tapes are employed, requires on-the-spot measurement and evaluation. Checklists can facilitate this process.

Checklists can be of particular use to teachers of the elementary grades. Some examples of layout of checklists follow. Some types are geared more toward evaluating cognitive areas whereas others clarify the affective domain. It is important to remember that the criteria suggested in the guide require adaptation to respond to specific classroom situations.

Comments

For use in evaluating classroom discussion, a checklist should feature a short list of criteria. Following this criterion-referenced evaluation, the teacher will make pedagogical decisions as to whether the objective has been reached. Other decisions might include: not enough students participated; we need to work with smaller groups.

CHECK LIST

RECORD SHEET

PUPIL'S NAME____________________

ROOM NUMBER____________________

A.
ATTITUDE and RESPONSE TOWARD SELF:

The student shows	1st. TERM	2nd. TERM	3rd. TERM	4th. TERM	5th. TERM	COMMENTS
- happiness						
- confidence						
- an ability to cope with success						
- an ability to cope with failure						
- an ability to accept responsibility						
- an ability to care for his own property						

B.
ATTITUDE and RESPONSE TOWARD PEERS:

The student shows						
- courtesy						
- a willingness to - share						
- respect for others						
- respect for property of others						
- trust						
- a caring attitude						
- co-operation						
- empathy						
- an ability to express feelings						

C.
ATTITUDE and RESPONSE TOWARD ADULTS:

The student shows

	1st TERM	2nd. TERM	3rd. TERM	4th. TERM	5th. TERM	COMMENTS
- courtesy						
- respect for others						
- respect for property of others						
- trust						
- a caring attitude						
- co-operation						
- empathy						
- obedience						
- an ability to express feelings						

II
PARTICIPATION:

Individual:

- listens attentively						
- responds appropriately						
- responds eagerly						

Group:

- listens attentively						
- takes turns in speaking						
- follows rules						

KEY: yes = ✓
no = x

RATING SCALES

Classroom behaviour is one aspect which teachers are called upon to evaluate. Behaviourial rating scales may be used for: including classroom behaviour in overall student evaluation; diagnosing and documenting behavioural difficulties; altering, improving and enhancing particular behaviours and teacher self-evaluation and programme evaluation.

The process of constructing a Behaviour Rating Scale includes:

- specifying the behaviours to be evaluated
- describing the behaviours
- designing the scale

As an example, the following may be the desired behaviours:

The student will:
i) complete his or her work
ii) cooperate with the teacher
iii) work harmoniously with classmates
iv) exhibit an interest in learning
v) use the resources of the classroom and school
vi) be neat and organized.

The first behaviour is described as follows:

i) **Completion of work:**
  - classwork is presented on time
  - homework is handed in when due
  - classroom performance indicates that assignments have been done
  - things once begun are finished in the form required.

Others might be specified as follows:

ii) **Cooperation with the teacher:**
  - listens to presentations and instructions
  - asks clarifying questions
  - follows directions given by teacher
  - responds to teacher with appropriate politeness and pleasantness.

iii) **Works harmoniously with classmates:**
  - makes worthwhile contributions in large/small group activities
  - demonstrates good listening skills
  - in group activities maintains focus on the task at hand
  - accepts responsibility for share of work in groups
  - accepts different views and values of classmates.

iv) **Exhibits an interest in learning:**
  - shows willingness to receive new ideas and information
  - responds critically to ideas and information
  - participates in classroom activities.

v) **Utilizes educational resources:**
  - reads assigned passages
  - requests help in library to locate books on related topic
  - recalls extra information from audio-visual materials shown
  - pursues resources outside school.

vi) **Neatness and organization:**
  - keeps materials in a well organized binder
  - maintains a neat, functional notebook
  - presents assignments in an acceptable format
  - keeps desk and locker area in good order.

The behaviours are thus specified to clarify the expectations to students and teachers. The set of sub-categories, though, is unwieldly to work with in entirety. Therefore, the teacher chooses a scale design which uses the major categories. The design can take many forms.

The following is one example:

(1) Student completes work

1	2	3	4	5
never	rarely	occasionally	frequently	always

(2) Student cooperates with teacher and classmates

1	2	3	4	5
never	rarely	occasionally	frequently	always

(3) Student exhibits an interest in learning

1	2	3	4	5
never	rarely	occasionally	frequently	always

(4) Student utilizes educational resources

1	2	3	4	5
never	rarely	occasionally	frequently	always

(5) Student is neat and organized

1	2	3	4	5
never	rarely	occasionally	frequently	always

While this technique is subjective, it is specific. It forces the teacher to attempt to quantify judgments which we generally make in a much less organized fashion. Its somewhat quantitative nature may allow it to fit into the overall evaluative format.

This approach could also be adapted in a number of interesting ways. Students, for example, who were dealing with the topic of friendship could be given the task of listing the behaviours exhibited by a friend. Those behaviours could then be described in an operationalized fashion. A **Behaviour Rating Scale** on friendship could then be drafted. Students would then be asked to rate themselves as a friend. They could also have a friend rate them. The result of this type of exercise might be that the goal of altering, improving and enhancing particular behaviours might be accomplished through auto-evaluation. Using the same technique for the topic of **Being a Good Family Member** might have the additional benefit of narrowing the gap between school and the home. There would be no need, in either case, of including the results in overall student evaluation. The desired feedback is built in.

EVALUATION OF ATTITUDES, VALUES

By no means should the teacher of Moral and Religious Education be considered as the only individual responsible for development of attitudes and values in students. This is a responsibility shared by many in the school. Yet, the nature of the course content and of the individuals who opt to teach the course make an overt treatment of personal matters such as attitudes, beliefs and values inevitable.

We have already established the principle that such personal matters ought not to be subject to quantitative evaluation for academic credit. Yet, there is certainly a need on the part of teacher and student to evaluate progress in such areas. The final pages of this section are devoted to three means by which this form of evaluation may occur. In some cases, the evaluation is provided by the student himself or by peers.

1) **Evaluation built in to learning activity:** The learning activities described here have peer and/or auto-evaluation built in. Thus, formal evaluation by the teacher is not usually required, though it is important that the teacher closely observe the process. It is also very useful for the teacher to have some form of student evaluation of the activity.

2) **Positive support techniques:** Sometimes we find that small-group sessions (involving discussion or other tasks) are open ended. This idea is borrowed from Jack Canfield and Harold C. Wells' book, **100 Ways to Improve Self-concept In the Classroom.** Following a small-group session, students are asked to provide fellow group members with positive feedback statements.

Statement starters may include:

i) I liked when you ...

ii) It helped me when you ...

iii) When you ... I ...

iv) We were a better group today because you ...

Follow-up exercises are also suggested. Each student is asked to list four things that another person can say or do to make him feel good or successful. For example,

i) Smile when you see me

ii) Listen to me when I talk

iii) Hug or kiss me to show affection

iv) Tell me that my contribution was useful.

Inasmuch as these activities are aimed at encouraging students to take risks, try on new positive behaviours, it is important that the teacher also model those behaviours. Evaluation and feedback are built in.

3) **Dilemmas (Kohlberg):** Some teachers make extensive use of dilemma-type activities in the classroom. Others use this technique occasionally and perhaps largely with the aim of understanding the level of moral reasoning of their students. The deciphering of moral reasons and categorization according to cognitive levels of development is not always a simple task. Teachers making use of dilemmas are referred to sections 2 and 4 of this curriculum guide.

While these samples are not exhaustive, they do present a range of ways that teachers can measure attitudes, values and beliefs. While such data will not be used as a basis for formal evaluative feedback, it will give the teacher insight which can be used to improve teaching.